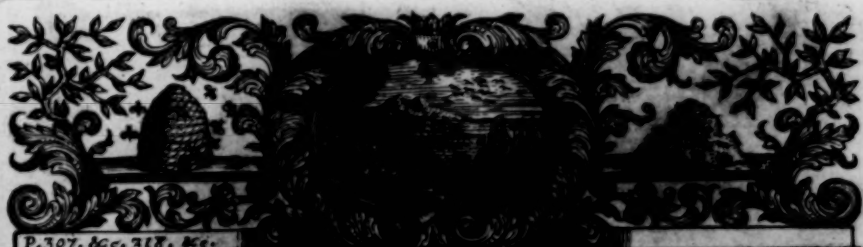


CHARACTERISTICKS.

VOLUME II.

An Inquiry concerning VIRTUE and MERIT.

The MORALISTS: a Philosophical Rhapsody.



Printed in the Year M.DCC. XIV.

CHARACTERISTICS

VOLUME II

ALPHABETICALLY ARRANGED

IN THE ORDER OF THE ALPHABET



TREATISE IV.

VIZ.

AN

INQUIRY

CONCERNING

Virtue, *or* Merit.

Formerly Printed from an Imperfect Copy;
Now Corrected, and Publish'd intire.

— *Amoto quæramus seria Ludo.*
Horat. Sat. I.

Printed first in the Year M. DC. XC. IX.

VI TREATY

IN

INQUIRY



AN
INQUIRY, &c.

BOOK I.

PART I.

SECT. I.

RELIGION and VIRTUE ^{Occasion of}
 appear in many respects so near-
 ly related, that they are general-
 ly presum'd inseparable Compa-
 nions. And so willing we are to believe
 Vol. 2. A 3 well

Book I. well of their *Union*, that we hardly allow
 it just to speak, or even think of 'em a-
 part. It may however be question'd, whe-
 ther the Practice of the World, in this re-
 spect, be answerable to our Speculation.

Occasion of
 this IN-
 QUIRY.

'Tis certain that we sometimes meet with
 Instances which seem to make against this
 general Supposition. We have known
 People, who having the Appearance of
 great Zeal in *Religion*, have yet wanted
 even the common Affections of *Humanity*,
 and shewn themselves extremely degene-
 rate and corrupt. Others, again, who
 have paid little regard to Religion, and
 been consider'd as mere *ATHEISTS*, have
 yet been observ'd to practise the Rules of
Morality, and act in many Cases with such
 good Meaning and Affection towards Man-
 kind, as might seem to force an Acknow-
 ledgment of their being *virtuous*. And,
 in general, we find mere moral Principles
 of such weight, that in our dealings with
 Men, we are seldom satisfy'd by the ful-
 lest Assurance given us of their Zeal in
 Religion, till we hear something further of
 their Character. If we are told, a Man is
 religious; we still ask, "What are his Mo-
 rals?" But if we hear at first that he
 has honest moral Principles, and is a Man
 of natural Justice and good Temper, we
 seldom think of the other Question, "Whe-
 ther he be *religious* and *devout*?"

THIS

THIS has given occasion to enquire, §. I.
 “ What *Honesty* or VIRTUE is, con-
 “ der’d by it-self; and in what manner it
 “ is influenc’d by Religion: How far
 “ Religion necessarily implies *Virtue*; and
 “ whether it be a true Saying, *That it is*
 “ *impossible for an Atheist to be Virtuous, or*
 “ *share any real degree of Honesty, or ME-*
 “ *RIT.*”

AND here it cannot justly be wonder’d at, if the *Method* of explaining Things shou’d appear somewhat unusual; since the *Subject-Matter* has been so little examin’d, and is of so nice and dangerous Speculation. For so much is the religious part of Mankind alarm’d by the Freedom of some late Pens; and so great a Jealousy is rais’d every-where on this Account; that whatever an Author may suggest in favour of *Religion*, he will gain little Credit in the Cause, if he allows the least Advantage to any other Principle. On the other side, the Men of Wit and Raillery, whose pleasantest Entertainment is in the exposing the weak sides of Religion, are so desperately afraid of being drawn into any serious Thoughts of it, that they look upon a Man as guilty of foul Play, who assumes the air of a *Free Writer*, and at the same time preserves any regard for the Principles of Natural Religion.

Book I. *Occasion of this IN-QUIRY.* ligion. They are apt to give as little quarter as they receive: And are resolv'd to think as ill of the Morals of their Antagonists, as their Antagonists can possibly think of theirs. Neither of 'em, it seems, will allow the least Advantage to the other. 'Tis as hard to persuade one sort, that there is any Virtue in Religion, as the other, that there is any Virtue out of the Verge of their particular Community. So that, between both, an Author must pass his time ill, who dares plead for *Religion* and *Moral Virtue*, without lessening the force of either; but allowing to each its proper Province, and due Rank, wou'd hinder their being made Enemys by Detraction.

HOWEVER it be: If we wou'd pretend to give the least new light, or explain any thing effectually, within the intended Compass of this *Inquiry*; 'tis necessary to take Things pretty deep; and endeavour, by some short Scheme, to represent the Original of each Opinion, whether natural or unnatural, relating to the DEITY. And if we can happily get clear of this thorny part of our Philosophy; the rest, 'tis hop'd, may prove more plain and easy.

SECT.

S E C T. II.

IN the Whole of Things (or in the *State of Opinions.* Universe) either all is according to a good Order, and the most agreeable to a general Interest : *or* there is that which is otherwise, and might possibly have been better constituted, more wisely contriv'd, and with more Advantage to the general Interest of Beings, or of the Whole.

IF every thing which exists be according to a good Order, and *for the best* ; then of necessity there is no such thing as real ILL in the Universe, nothing ILL with respect to the Whole.

WHATSOEVER, then, *is* so as that it cou'd not really have *been* better, or any way *better order'd*, is perfectly *good*. Whatsoever in the Order of the World can be call'd ILL, must imply a possibility in the nature of the thing to have been better contriv'd or order'd. For if it cou'd not ; it is perfect, and as it shou'd be.

WHATSOEVER is *really* ILL, therefore, must be caus'd or produc'd, either by *Design* (that is to say, with Knowledg and Intelligence) or, in defect of this, by Hazard, and mere *Chance*.

Book I.

State of
Opinions.

IF there be any thing ILL in the Universe from *Design*, then that which disposes all things, is no one good designing Principle. For either the *one* designing Principle is it-self corrupt; or there is some *other* in being which operates contrarily, and is ILL.

IF there be any ILL in the Universe from mere *Chance*; then a designing Principle or Mind, whether Good or Bad, cannot be the Cause of *all* things. And consequently if there be suppos'd a designing Principle, who is the Cause only of Good, but cannot prevent the Ill which happens from Chance, or from a contrary ill Design; then there can be suppos'd in reality no such thing as a superiour good Design or Mind, other than what is impotent and defective: For not to correct, or totally exclude that Ill of Chance, or of a contrary ill Design, must proceed either from *Impotency*, or *Ill-Will*.

WHATSOEVER is superiour in any degree over the World, or rules in Nature with Discernment and a Mind, is what, by universal Agreement, Men call GOD. If there are several such superiour Minds, they are so many *Gods*: But if that single, or those several Superiours are not
in

in their nature necessarily good, they rather take the name of DÆMON.

Part I.
§. 2.

To believe therefore that every thing is govern'd, order'd, or regulated *for the best*, by a designing Principle, or Mind, necessarily good and permanent, is to be a perfect THEIST.

To believe nothing of a designing Principle or Mind, nor any Cause, Measure, or Rule of Things, but *Chance*; so that in Nature neither the Interest of *the Whole*, nor of any *Particulars*, can be said to be in the least design'd, pursu'd or aim'd at; is to be a perfect ATHEIST.

To believe no *one* supreme designing Principle or Mind, but rather *two, three*, or more, (tho in their nature *good*) is to be a POLYTHEIST.

To believe the governing Mind, or Minds, not absolutely and necessarily good, nor confin'd to what is best, but capable of acting according to mere Will or Fancy; is to be a DÆMONIST.

THERE are few who think always consistently, or according to one certain Hypothesis, upon any Subject so abstruse and intricate as the *Cause of all Things*, and the *Oeconomy or Government of the Universe*.

Book I. *verse.* For 'tis evident in the Case of the most devout People, even by their own Confession, that there are Times when their Faith hardly can support 'em in the Belief of a supreme Wisdom; and that they are often tempted to judg disadvantageously of a Providence, and just Administration in the Whole.

*State of
Opinions.*

THAT alone, therefore, is to be call'd a Man's Opinion, which is of any other the most habitual to him, and occurs upon most Occasions. So that 'tis hard to pronounce certainly of any Man, that *he is an Atheist*; because unless his whole Thoughts are at all Seasons, and on all Occasions, steddily bent against all Supposition or Imagination of *Design in Things*, he is no *perfect* ATHEIST. In the same manner, if a Man's Thoughts are not at all times steddy and resolute against all Imagination of *Chance, Fortune, or ill Design in Things*, he is no *perfect* THEIST. But if any one believes more of Chance and Confusion than of Design; he is to be esteem'd more *an* ATHEIST than *a Theist*, from that which most predominates, or has the Ascendant. And in case he believes more of the Prevalency of an ill-designing Principle, than of a good one, he is rather a DÆMONIST; and may be justly so call'd, from the Side to which the Ballance of his Judgment most inclines.

ALL

ALL these sorts both of *Dæmonism*, *Polytheism*, *Atheism*, and *Theism*, may be * mix'd. Religion excludes only perfect *Atheism*. Perfect *Dæmonists* undoubtedly there are in Religion; because we know whole Nations who worship a *Devil* or *Fiend*, to whom they sacrifice and offer Prayers and Supplications, in reality on no other account than because they fear him. And we know very well that, in some Religions, there are those who expressly give no other Idea of GOD, than

* As thus :

1. Theism with Dæmonism : 2. Dæmonism with Polytheism : 3. Theism with Atheism : 4. Dæmonism with Atheism : 5. Polytheism with Atheism : 6. Theism (as it stands in opposition to Dæmonism, and denotes Goodness in the superiour Deity) with Polytheism : 7. The same Theism or Polytheism with Dæmonism : 8. Or with Dæmonism and Atheism.

1. As when *the one* chief Mind, or Sovereign Being, is (in the Believer's Sense) divided between a good and an ill Nature, by being the Cause of Ill as well as Good : Or otherwise when *Two* distinct and contrary Principles subsist ; one, the Author of all Good, the other of all Ill.

2. As when there is not *one*, but *several* corrupt Minds who govern ; which Opinion may be call'd *Polydæmonism*.

3. As when Chance is not excluded ; but God and Chance divide.

4. As when an evil Dæmon and Chance divide.

5. As when many Minds and Chance divide.

6. As when there are more principal Minds than one, but agreeing in Good, with one and the same Will and Reason.

7. As when the same System of Deity or corresponding Deity subsists, together with a contrary Principle, or with several contrary Principles or governing Minds.

8. As when the last Case is, together with Chance.

Book I. of a Being arbitrary, violent, causing ill,
 and ordaining to Misery; which in effect
 is the same as to substitute a DÆMON, or
Devil, in his room.

State of
 Opinions.

Now since there are these several Opinions concerning *a superiour Power*; and since there may be found perhaps some Persons, who have no form'd Opinion at all upon this Subject; either thro *Scepticism*, Negligence of Thought, or Confusion of Judgment: the Consideration is, how any of these Opinions, or this want of any certain Opinion, may possibly consist with VIRTUE and MÉRIT; or be compatible with an *honest* or *moral* Character.

PART II.

S E C T. I.

A Constitution.

WHEN we reflect on any ordinary Frame or Constitution either of Art or Nature; and consider how hard it is to give the least account of a particular *Part*, without a
 com-

competent Knowledg of *the Whole* : we need not wonder to find our-selves at a loss in many things relating to the Constitution and Frame of *Nature* her-self. For to what End in Nature many things, even whole Species of Creatures, refer ; or to what Purpose they serve ; will be hard for any-one justly to determine : But to what End the many Proportions and various Shapes of Parts in many Creatures actually serve ; we are able, by the help of Study and Observation, to demonstrate, with great exactness.

WE know that every Creature has a private Good and Interest of his own ; which Nature has compel'd him to seek, by all the Advantages afforded him, within the Compass of his Make. We know that there is in reality a right and a wrong State of every Creature ; and that his right-one is by Nature forwarded, and by Himself affectionately sought. There being therefore in every Creature a certain *Interest* or *Good* ; there must be also a certain END, to which every thing in his Constitution must *naturally* refer. To this END if any thing either in his Appetites, Passions, or Affections be not conducing, but the contrary ; we must of necessity own it *ill* to him. And in this manner he is *ill*, with respect to himself ; as he certainly is, with respect to others

Part 2.
§. I.
Whole and
Parts.

Interest or
End in
Creatures.

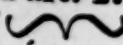
Book I. of his kind, when any such Appetites or
 ~~~~~  
 Interest of the Species. Passions make him any-way injurious to them. Now, if by the natural Constitution of any rational Creature, the same Irregularitys of Appetite which make him ill to Others, make him ill also to Himself; and if the same Regularity of Affections, which causes him to be good in one sense, causes him to be good also in the other; then is that Goodness by which he is thus useful to others, a real Good and Advantage to himself. And thus *Virtue* and *Interest* may be found at last to agree.

OF this we shall consider particularly in the latter part of our *Inquiry*. Our first Design is, to see if we can clearly determine what that Quality is to which we give the Name of *Goodness*, or VIRTUE.

Private  
Good.

SHOU'D a Historian or Traveller describe to us a certain Creature of a more solitary Disposition than ever was yet heard of; one who had neither Mate nor Fellow of any kind; nothing of his own Likeness, towards which he stood well-affected or inclin'd; nor any thing without, or beyond himself, for which he had the least Passion or Concern: we might be apt to say perhaps, without much hesitation, "That this was doubtless a very  
 " melancholy Creature, and that in this  
 " unso-



“ unfociable and fullen State he was like Part. 2.  
 “ to have a very difconfolate kind of   
 “ Life.” But if we were affur’d, that §. 1.  
 notwithstanding all Appearances, the Crea-  
 ture enjoy’d himfelf extremely, had a  
 great relifh of Life, and was in nothing  
 wanting to his own Good; we might ac-  
 knowledg perhaps, “ That the Creature  
 “ was no *Monfter*, nor abfurdly constitu-  
 “ ted *as to himfelf*.” But we fhould hard-  
 ly, after all, be induc’d to fay of him, Private  
SYSTEM.  
 “ That he was a *good Creature*.” How-  
 ever, fhould it be urg’d againft us, “ That  
 “ fuch as he was, the Creature was ftill  
 “ *perfect in himfelf*, and therefore to be  
 “ efteem’d good: *For what had he to do*  
 “ *with others?*” In this fenfe, in-  
 deed, we might be forc’d to acknowledg,  
 “ That he was a *good Creature*; if he  
 “ cou’d be underftood to be abfolute and  
 “ compleat in himfelf; without any real  
 “ relation to any thing in the Univerfe  
 “ befides.” For fhould there be any where  
 in Nature a *System*, of which this living System of  
the Species.  
 Creature was to be confider’d as a *Part*;  
 then cou’d he no-wife be allow’d *good*;  
 whilft he plainly appear’d to be fuch a  
*Part*, as made rather to the harm than  
 good of that *System* or *Whole* in which he  
 was included.

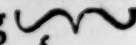
IF therefore, in the Structure of this  
 or any other Animal, there be any thing  
 which

Book I. which points beyond himself, and by which he is plainly discover'd to have relation to some other Being or Nature besides his own; then will this Animal undoubtedly be esteem'd *a Part* of some other System. For instance, if an Animal has the Proportions of a Male, it shews he has relation to a Female. And the respective Proportions both of the Male and Female will be allow'd, doubtless, to have a joint-relation to another Existence and Order of things beyond themselves. So that the Creatures are both of 'em to be consider'd as Parts of *another System*: which is that of a particular Race or Species of living Creatures, who have some one *common Nature*, or are provided for, by some one *Order* or *Constitution* of things subsisting together, and co-operating towards their Conservation and Support.

*Animal  
System.*

IN the same manner, if a whole Species of Animals contribute to the Existence or Well-being of some other; then is that whole Species, in general, *a Part* only of some other System.

FOR instance; To the Existence of the Spider, that of the Fly is absolutely necessary. The heedless Flight, weak Frame, and tender Body of this latter Insect, fits and determines him as much *a Prey*, as the rough Make, Watchfulness, and Cunning  
of

of the former, fits him for Rapine, and Part 2.  
the ensnaring part. The Web and Wing   
are suted to each other. And in the Struc- §. 1.  
ture of each of these Animals, there is as  
apparent and perfect a relation to the other,  
as in our own Bodys there is a relation of  
Limbs and Organs; or, as in the Branches  
or Leaves of a Tree, we see a relation of  
each to the other, and all, in common,  
to *one* Root and Trunk.

IN the same manner are Flys also ne-  
cessary to the Existence of other Crea-  
tures, both Fowls, and Fish. And thus  
are other Species or Kinds subservient to  
one another; as being *Parts of a certain*  
*System*, and included in one and the same  
*Order* of Beings.

So that there is a System of all Ani-  
mals; an *Animal-Order* or *Oeconomy*, ac-  
cording to which the Animal Affairs are  
regulated and dispos'd.

Now, if the whole System of Animals, *System of*  
together with that of Vegetables, and all *the Earth.*  
other things in this inferiour World, be  
properly comprehended in *one System* of a  
Globe or Earth: And if, again, this *Globe* *Planetary*  
or *Earth* it-self appears to have a real De- *System.*  
pendence on something still beyond; as,  
for example, either on its Sun, the Ga-  
laxy, or its Fellow-Planets: then is it in  
reality

Book I. reality a PART only of some other System.

Universal  
System.

And if it be allow'd, that there is in like manner a SYSTEM of all Things, and a Universal Nature; there can be no particular Being or System which is not either good or ill in that *general one* of the Universe: For if it be insignificant and of no use, it is a Fault or Imperfection, and consequently ill in the general System.

THEREFORE if any Being be *wholly* and *really* ILL, it must be ill with respect to the Universal System; and then the System of the Universe is ill, or imperfect. But if the Ill of one private System be the Good of others; if it makes still to the Good of the general System (as when one Creature lives by the Destruction of another; one thing is generated from the Corruption of another; or one planetary System or *Vortex* may swallow up another) then is the Ill of that private System no real Ill in it-self; more than the pain of breeding Teeth is ill, in a System or Body which is so constituted, that without this occasion of Pain, it wou'd suffer worse, by being defective.

Absolute  
ILL.

So that we cannot say of any Being, that it is *wholly* and *absolutely* ill, unless we can positively shew and ascertain, that *what* we call ILL is no where GOOD besides, in any other System, or with respect



spect to any other Order or Oeconomy Part 2.  
whatsoever.

§. I.

BUT were there in the World any in-<sup>Relative</sup> tire Species of Animals destructive to eve-<sup>ILL.</sup> ry other, it might be justly call'd an *ill* Species; as being ill in the *Animal-System*. And if in any Species of Animals (as in *Men*, for example) one Man is of a nature pernicious to the rest, he is in this respect justly stil'd *an ill Man*.

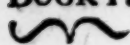
WE do not however say of any-one, <sup>Good and</sup> that he is an *ill Man*, because he has the <sup>ill Man.</sup> Plague-Spots upon him, or because he has convulsive Fits which make him strike and wound such as approach him. Nor do we say on the other side, that he is a *good Man*, when having his Hands ty'd up, he is hinder'd from doing the Mischief he designs; or (which is in a manner the same) when he abstains from executing his ill purpose, thro a fear of some impending Punishment, or thro the allurements of some exteriour Reward.

So that in a sensible Creature, That <sup>Goodness</sup> which is not done thro any Affection at <sup>thro Af-</sup> all, makes neither Good nor Ill in the <sup>fection.</sup> nature of that Creature; who then only is suppos'd *Good*, when the Good or Ill of the System to which he has relation, is the immediate Object of some Passion or Affection moving him.

SINCE



## Book I.

 SINCE it is therefore by Affection merely that a Creature is esteem'd good or ill, *natural* or *unnatural*; our business will be, to examine which are the *good* and *natural*, and which the *ill* and *unnatural* Affections.

## S E C T. II.

*Private  
or Self-  
Affection.*

**I**N the first place then, it may be observ'd, that if there be an Affection towards any Subject consider'd as private Good, which is \* not really such, but imaginary; this Affection, as being superfluous, and detracting from the Force of other requisite and good Affections, is in it-self vicious and ill, even in respect of the private Interest or Happiness of the Creature.

IF there can possibly be suppos'd in a Creature such an Affection towards Self-Good, as is actually, in its natural degree, conducing to his private Interest, and at the same time inconsistent with the publick Good; this may indeed be call'd still a vicious Affection: And on this Supposition a Creature \* cannot really be good and natural in respect of his Society or Publick, without being ill and unnatural towards Himself. But if the Affection be

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\* *Infra*, pag. 79, &c. 163, 4, &c.

then

then only injurious to the Society, when it is immoderate, and not so when it is moderate, duly temper'd, and allay'd; then is the *immoderate* degree of the Affection truly vicious, but not *the moderate*. And thus, if there be found in any Creature a more than ordinary Self-Concernment, or Regard to private Good, which is inconsistent with the Interest of the Species or Publick; this must in every respect be esteem'd an ill and vitious Affection. And this is what we commonly call \* S E L F I S H N E S S, and disapprove so much, in whatever Creature we happen to discover it.

ON the other side, if the Affection towards private or Self-Good, however *selfish* it may be esteem'd, is in reality not only consistent with publick Good, but in some measure contributing to it; if it be such, perhaps, as for the good of the Species in general, every Individual ought to share: 'tis so far from being ill, or blameable in any sense, that it must be acknowledg'd absolutely necessary to constitute a Creature *Good*. For if the Want of such an Affection as that towards Self-Preservation, be injurious to the Species; a Creature is ill and unnatural as well thro this Defect, as thro the Want of any other natural Affection. And this no-one would

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\* VOL. I. pag. 120.

Book 1. doubt to pronounce, if he saw a Man  
 ~~~~~  
 Private who minded not any Precipices which lay
 or Self- in his way, nor made any Distinction of
 Affection. Food, Diet, Clothing, or whatever else
 related to his Health and Being. The
 same wou'd be aver'd of one who had a
 Disposition which render'd him averse to
 any Commerce with Womankind, and of
 consequence unfitted him thro *Illness of*
Temper (and not merely thro *a Defect of*
Constitution) for the Propagation of his
 Species or Kind.

THUS the Affection towards Self-Good,
 may be a good Affection, or an ill-one.
 For if this private Affection be too strong
 (as when *the excessive Love of Life* unfits
 a Creature for any generous Act) then is
 it undoubtedly vitious; and if vitious,
 the Creature who is mov'd by it, is vi-
 tiously mov'd, and can never be other-
 wise than vitious in some degree, when
 mov'd by that Affection. Therefore if
 thro such an earnest and passionate *Love of*
Life, a Creature be accidentally induc'd
 to do Good (as he might be upon the
 same terms induc'd to do *ILL*) he is no
 more a good Creature for this Good he
 executes, than a Man is the more an ho-
 nest or good Man either for pleading a just
 Cause, or fighting in a good one, for the
 sake merely of his Fee or Stipend.

WHAT-

WHATSOEVER therefore is done which happens to be advantageous to the Species, thro an Affection merely towards Self-Good, does not imply any more Goodness in the Creature than as the Affection it-self is good. Let him, in any particular, act ever so well ; if at the bottom, it be that selfish Affection alone which moves him ; he is in himself still vitious. Nor can any Creature be consider'd otherwise, when the Passion towards Self-Good, tho ever so moderate, is his real Motive in the doing that, to which a natural Affection for his Kind ought by right to have inclin'd him.

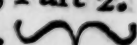
AND indeed whatever exterior Helps *Temper,* or Succours an ill-dispos'd Creature may find, to push him on towards the performance of any one good Action ; there can no Goodness arise in him till his *Temper* be so far chang'd, that in the issue he comes in earnest to be led by some immediate Affection, *directly*, and not *accidentally*, to Good, and against Ill.

FOR instance ; If one of those Creatures suppos'd to be by Nature tame, gentle, and favourable to Mankind, be, contrary to his natural Constitution, fierce and savage ; we instantly remark the Breach of *Temper*, and own the Creature to be unnatural and corrupt. If at any time after-

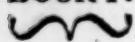
Book I. wards, the same Creature, by good Fortune or right Management, comes to lose his Fierceness, and is made tame, gentle, and treatable, like other Creatures of his Kind; 'tis acknowledg'd that the Creature thus restor'd becomes good and natural. Suppose, now, that the Creature has indeed a tame and gentle Carriage; but that it proceeds only from *the Fear of his Keeper*; which if set aside, his predominant Passion instantly breaks out: then is his Gentleness not his real Temper; but his true and genuine *Nature or Natural Temper* remaining just as it was, the Creature is still as *ill* as ever.

NOTHING therefore being properly either Goodness or Illness in a Creature, except what is from *natural Temper*; "A good Creature is such a one as by the natural Temper or Bent of his Affections is carry'd *primarily and immediately*, and not *secondarily and accidentally*, to Good, and against Ill:" And an *ill Creature* is just the contrary; *viz.* "One who is wanting in right Affections, of force enough to carry him *directly* towards Good, and bear him out against Ill; or who is carry'd by other Affections *directly* to Ill, and against Good."

WHEN in general, all the Affections or Passions are suted to the publick Good, or
Good

Good of the Species, as above-mention'd; Part 2. then is the *natural Temper* intirely good.  If, on the contrary, any requisite Passion be wanting; or if there be any one super-numerary, or weak, or any-wise differ-viceable or contrary to that main End; then is the *natural Temper*, and consequently the Creature himself, in some measure corrupt and *ill*. §. 2.

THERE is no need of mentioning either *Envy*, *Malice*, *Frowardness*, or other such hateful Passions; to shew in what manner they are ill, and constitute an *ill* Creature. But it may be necessary perhaps to remark, that even as to *Kindness* and *Love* of the most natural sort (such as that of any Creature for its Offspring) if it be immoderate and beyond a certain degree, it is undoubtedly vitious. For thus over-great *Tenderness* destroys the Effect of Love, and excessive *Pity* renders us uncapable of giving succour. Hence the Excess of motherly Love is own'd to be a *vitious Fondness*; over-great Pity, *Effeminacy* and *Weakness*; over-great Concern for Self-preservation, *Meanness* and *Cowardice*; too little, *Rashness*; and none at all, or that which is contrary (*viz.* a Passion leading to Self-destruction) a *mad* and *desperate Depravity*.



S E C T. III.

BUT to proceed from what is esteem'd mere *Goodness*, and lies within the reach and capacity of all *sensible Creatures*, to that which is call'd *VIRTUE* or *MERIT*, and is allow'd to *Man* only.

*Reflex Af-
fection.*

IN a Creature capable of forming general Notions of Things, not only the outward Beings which offer themselves to the Sense, are the Objects of the Affection; but the very *Actions* themselves, and the *Affections* of Pity, Kindness, Gratitude, and their Contrarys, being brought into the Mind by Reflection, become Objects. So that, by means of this reflected Sense, there arises another kind of Affection towards those very Affections themselves, which have been already felt, and are now become the Subject of a new Liking or Dislike.

THE Case is the same in the *mental* or *moral* Subjects, as in the ordinary *Bodys*, or common Subjects of *Sense*. The Shapes, Motions, Colours, and Proportions of these latter being presented to our Eye; there necessarily results a * Beauty or Deformity, according to the different Measure, Ar-

* *Infra*, pag. 414.

rangement and Disposition of their several Part 2.
 Parts. So in *Behaviour* and *Actions*, when presented to our Understanding, there must be found, of necessity, an apparent Difference, according to the Regularity or Irregularity of the Subjects. §. 3.

THE MIND, which is Spectator or Auditor of *other Minds*, cannot be without its *Eye* and *Ear*; so as to discern Proportion, distinguish Sound, and scan each Sentiment or Thought which comes before it. It can let nothing escape its Censure. It feels the Soft and Harsh, the Agreeable and Disagreeable, in the Affections; and finds a *Foul* and *Fair*, a *Harmonious* and a *Dissonant*, as really and truly here, as in any musical Numbers, or in the outward Forms or Representations of sensible Things. Nor can it * with-hold its *Admiration* and *Extasy*, its *Aversion* and *Scorn*, any more in what relates to one than to the other of these Subjects. So that to deny the common and natural Sense of a *SUBLIME* and *BEAUTIFUL* in Things, will appear an † Affectation merely, to any-one who considers duly of this Affair. *Moral Beauty and Deformity.*

Now as in the *sensible* kind of Objects, the Species or Images of *Bodys*, *Colours*, and *Sounds*, are perpetually moving before

* *Infra*, pag. 415, 418, 419, &c.

† VOL. I. p. 90, 91, 2, 3. VOL. III. p. 32, &c.

Book I. *Moral Beauty and Deformity.* our Eyes, and acting on our Senses, even when we sleep ; so in the *moral and intellectual* kind, the Forms and Images of Things are no less active and incumbent on the Mind, at all Seasons, and even when the real Objects themselves are absent.

IN these vagrant Characters or Pictures of *Manners*, which the Mind of necessity figures to it-self, and carries still about with it, the Heart cannot possibly remain neutral ; but constantly takes part one way or other: However false or corrupt it be within it-self, it finds the Difference, as to Beauty, and Comeliness, between one *Heart* and another, one *Turn of Affection*, one *Behaviour*, one *Sentiment* and another ; and accordingly, in all disinterested Cases, must approve in some measure of what is natural and honest, and disapprove what is dishonest and corrupt.

THUS the several Motions, Inclinations, Passions, Dispositions, and consequent Carriage and Behaviour of Creatures in the various Parts of Life, being in several Views or Perspectives represented to the Mind, which readily discerns the Good and Ill towards the Species or Publick ; there arises a new Trial or Exercise of the Heart : which must either rightly and soundly affect what is just and right, and disaffect what is contrary ; or, corruptly affect

affect what is ill, and disaffect what is worthy and good. Part 2.

§. 3.

AND in this Case alone it is we call any Creature *Worthy* or *Virtuous*, when it can have the Notion of a publick Interest, and can attain the Speculation or Science of what is morally good or ill, admirable or blameable, right or wrong. For tho we may vulgarly call an ill Horse *vitious*, yet we never say of a good-one, nor of any mere Beast, Idiot, or Changeling, tho ever so good-natur'd, that he is *worthy* or *virtuous*. *Publick Good an Object.*

So that if a Creature be generous, kind, constant, compassionate; yet if he cannot reflect on what he himself does, or sees others do, so as to take notice of what is *worthy* or *honest*; and make that Notice or Conception of *Worth* and *Honesty* to be an Object of his Affection; he has not the Character of being *virtuous*: for thus, and no otherwise, he is capable of having a *Sense of Right or Wrong*; a Sentiment or Judgment of what is done, thro just, equal, and good Affection, or the contrary. *GOODNESS and VIRTUE.*

WHATSOEVER is done thro any unequal Affection, is *iniquous*, *wicked*, and *wrong*. If the Affection be equal, sound, and good, and the Subject of the Affection such as may with Advantage to So-

Book I. ciety be ever in the same manner prosecuted, or affected; this must necessarily constitute what we call *Equity* and *Right* in any Action. For, *WRONG* is not such Action as is barely the Cause of Harm (since at this rate a dutiful Son aiming at an Enemy, but by mistake or ill chance happening to kill his Father, wou'd do a *Wrong*) but when any thing is done thro insufficient or unequal Affection (as when a Son shews no Concern for the Safety of a Father; or, where there is need of Succour, prefers an indifferent Person to him) this is of the nature of *Wrong*.

*Impair'd
Sense.*

NEITHER can any Weakness or Imperfection in the Senses be the occasion of *Iniquity* or *Wrong*; if the Object of the Mind it-self be not at any time absurdly fram'd, nor any way improper, but suitable, just, and worthy of the Opinion and Affection apply'd to it. For if we will suppose a Man, who being sound and intire both in his Reason and Affection, has nevertheless so deprav'd a Constitution or Frame of Body, that the natural Objects are, thro his Organs of Sense, as thro ill Glasses, falsely convey'd and misrepresented; 'twill be soon observ'd, in such a Person's Case, that since his Failure is not in his principal or leading Part; he cannot in himself be esteem'd *iniquous*, or unjust.

'Tis

'Tis otherwise in what relates to *Opinion*, Belief or Speculation. For as the Extravagance of Judgment or Belief is such, that in some Countrys even Monkeys, Cats, Crocodiles, and other vile or destructive Animals, have been esteem'd *holy*, and worship'd even as *Deitys*; shou'd it appear to any-one of the Religion or Belief of those Countrys, that to save such a Creature as a Cat, preferably to a Parent, was *Right*; and that other Men, who had not the same religious Opinion, were to be treated as *Enemys*, till converted; this wou'd be certainly *Wrong*, and wicked in the Believer: And every Action, grounded on this Belief, wou'd be an *iniquous*, wicked and vitious Action.

§. 3.
Corrupt
Opinion.

AND thus whatsoever causes a Misconception or Misapprehension of the Worth or Value of any Object, so as to diminish a due, or raise any undue, irregular, or un-social Affection, must necessarily be the occasion of *Wrong*. Thus he who affects or loves a Man for the sake of something which is reputed honourable, but which is in reality vitious, is himself vitious and ill. The beginnings of this Corruption may be noted in many Occurrences: As when an ambitious Man, by the Fame of his high Attempts, a Conqueror or a Pirate by his boasted Enterprizes, raises in another Person

Right and
Wrong.

Book 1. Person an Esteem and Admiration of that
 ~~~~~  
 Right and Wrong. immoral and inhuman Character, which  
 deserves Abhorrence: 'Tis then that the  
 Hearer becomes corrupt, when he secretly  
 approves the Ill he hears. But on the o-  
 ther side, the Man who loves and esteems  
 another, as believing him to have that Vir-  
 tue which he has not, but only counter-  
 feits, is not on this account either vitious  
 or corrupt.

A MISTAKE therefore *in Fact* being  
 no Cause or Sign of ill Affection, can be no  
 Cause of Vice. But a Mistake *of Right*  
 being the Cause of unequal Affection, must  
 of necessity be the Cause of vitious Action,  
 in every intelligent or rational Being.

BUT as there are many Occasions where  
 the matter of *Right* may even to the most  
 discerning part of Mankind appear diffi-  
 cult, and of doubtful Decision, 'tis not a  
 slight Mistake of this kind which can de-  
 stroy the Character of a *virtuous or worthy*  
*Man*. But when, either thro Superstition  
 or ill Custom, there come to be very gross  
 Mistakes in the assignment or application  
 of the Affection; when the Mistakes are  
 either in their nature so gross, or so com-  
 plicated and frequent, that a Creature can-  
 not well live in a natural State; nor with  
 due Affections, compatible with human  
 Society and Civil Life; then is the Cha-  
 racter of VIRTUE forfeited.

AND

AND thus we find how far WORTH and VIRTUE depend on a knowledg of *Right and Wrong*, and on a use of Reason, sufficient to secure a right application of the Affections; that nothing horrid or unnatural, nothing unexemplary, nothing destructive of that natural Affection by which the Species or Society is upheld, may, on any account, or thro any Principle or Notion of Honour or Religion, be at any time affected or prosecuted as a good and proper Object of Esteem. For such a Principle as this must be wholly vitious: and whatsoever is acted upon it, can be no other than Vice and Immorality. And thus if there be any thing which teaches Men either Treachery, Ingratitude, or Cruelty, by Divine Warrant; or under colour and pretence of any present or future Good to Mankind: if there be any thing which teaches Men to \* persecute their Friends thro Love; or to torment Captives of War in sport; or to offer † human Sacrifice; or to torment, mace-rate, or mangle themselves, in a religious Zeal, before their God; or to commit any sort of Barbarity, or Brutality, as amiable or becoming: be it Custom which gives Applause, or Religion which gives a Sanction; this is not, nor ever can be *Virtue*,

§. 3.  
VICE in  
Opinion.

Vitious  
Worship.

\* VOL. I. p. 18, 19, 20. VOL. III. p. 115.

† VOL. III. p. 124.

Book I. of any kind, or in any sense; but must remain still horrid Depravity, notwithstanding any Fashion, Law, Custom or Religion, which may be ill and vitious *it-self*; but can never alter the *eternal Measures*, and immutable independent Nature of *Worth* and VIRTUE.

*Vicious  
Custom.*

## S E C T. IV.

*Sensible  
and rational  
Objects.*

UPON the whole. As to those Creatures who are only capable of being mov'd by *sensible Objects*; they are accordingly *Good* or *Vituous*, as the sensible Affections stand with them. 'Tis otherwise in Creatures capable of framing *rational Objects* of moral Good. For in one of this kind, shou'd the *sensible Affections* stand ever so much amiss; yet if they prevail not, because of those other *rational Affections* spoken of; 'tis evident, the Temper still holds good in the main; and the Person is with justice esteem'd virtuous by all Men.

*Trial of  
Virtue.*

MORE than this. If by Temper any one is passionate, angry, fearful, amorous; yet resists these Passions, and notwithstanding the force of their Impression, adheres to *Virtue*; we say commonly in this Case, *that the Virtue is the greater*: and we say well. Tho if that which restrains the Person, and holds him to a virtuous-like Behaviour,

haviour, be no Affection towards Goodness Part 2.  
or Virtue it-self, but towards private Good §. 4.  
merely, he is not in reality the more virtuous; as has been shewn before. But this still is evident, that if voluntarily, and without foreign Constraint, an angry Temper bears, or an amorous one refrains, so that neither any cruel or immodest Action can be forc'd from such a Person, tho ever so strongly tempted by his Constitution; we applaud his Virtue above what we shou'd naturally do, if he were free of this Temptation, and these Propensities. At the same time, there is no body will say that a Propensity to Vice can be an Ingredient in Virtue, or any-way necessary to compleat a virtuous Character.

THERE seems therefore to be some kind of difficulty in the Case: But it amounts only to this. If there be any part of the Temper in which ill Passions or Affections are seated, whilst in another part the Affections towards moral Good are such as absolutely to master those Attempts of their Antagonists; this is the greatest *Proof* imaginable, that a strong Principle of Virtue lies at the bottom, and has possess'd it-self of the natural Temper. Whereas if there be no ill Passions stirring, a Person may be indeed more *cheaply virtuous*; that is to say, he may conform himself to the known Rules of Virtue, without



Book I. without sharing so much of a virtuous Principle as another. Yet if that other Person, who has the Principle of Virtue so strongly implanted, comes at last to lose those contrary Impediments suppos'd in him, he certainly loses nothing in Virtue; but on the contrary, losing only what is vicious in his Temper, is left more intire to Virtue, and possesses it in a higher degree.

Degrees of  
Virtue.

THUS is *Virtue* shar'd in different degrees by rational Creatures; such at least as are call'd *rational*; but who come short of that sound and well-establish'd Reason, which alone can constitute a *just Affection*, a uniform and steady *Will* and *Resolution*. And thus Vice and Virtue are found variously mix'd, and alternately prevalent in the several Characters of Mankind. For it seems evident from our *Inquiry*, that how ill soever the Temper or Passions may stand with respect either to the sensible or the moral Objects; however passionate, furious, lustful or cruel any Creature may become; however vicious the Mind be, or whatever ill Rules or Principles it goes by; yet if there be any Flexibleness or favourable Inclination towards the least moral Object, the least Appearance of moral Good (as if there be any such thing as *Kindness*, *Gratitude*, *Bounty*, or *Compassion*) there is still something of *Virtue* left;

left; and the Creature is not wholly vitious Part 2.  
and unnatural.

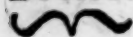
§. 4.

THUS a Ruffian, who out of a sense of Fidelity and Honour of any kind, refuses to discover his Associates; and rather than betray them, is content to endure Torments and Death; has certainly some Principle of Virtue, however he may misapply it. 'Twas the same Case with that Malefactor, who rather than do the Office of Executioner to his Companions, chose to keep 'em company in their Execution.

IN short: As it seems hard to pronounce of any Man, "That he is *absolutely an Atheist*;" so it appears altogether as hard to pronounce of any Man, "That he is *absolutely corrupt or vitious*;" there being few, even of the horridest Villains, who have not something of *Virtue* in this imperfect sense. Nothing is more just than a known Saying, "That it is as hard to find a Man wholly Ill, as wholly Good:" because wherever there is any good Affection left, there is certainly some *Goodness* or *Virtue* still in being.

AND, having consider'd thus of VIRTUE, *What it is in it-self*; we may now consider how it stands *with respect to the Opinions concerning a DEITY*, as above-mention'd.

PART



## PART III.

## SECT. I.

Causes of  
VICE.

**T**HE Nature of VIRTUE consisting (as has been explain'd) in a certain *just Disposition, or proportionable Affection of a rational Creature towards the Moral Objects of Right and Wrong*; nothing can possibly in such a Creature exclude a Principle of Virtue, or render it ineffectual, except what

1. EITHER takes away the *natural and just Sense of Right and Wrong.*

2. OR creates a *wrong Sense of it.*

3. OR causes the right Sense to be oppos'd, by *contrary Affections.*

of VIR-  
TUE.

ON the other side, nothing can assist, or advance the Principle of Virtue, except what *either* in some manner nourishes and promotes a Sense of Right and Wrong; or preserves it genuine and uncorrupt; or causes it, when such, to be obey'd; by  
subduing

subduing and subjecting the other Affections to it. Part 3.

§. 1.

WE are to consider, therefore, how any of the above-mention'd Opinions on the Subject of a DEITY, may influence in these Cases, or produce either of these three Effects.

I. AS to the first Case; THE TAKING AWAY THE NATURAL SENSE OF RIGHT AND WRONG. *Loss of Moral Sense.*

IT will not surely be understood, that by this is meant *the taking away the Notion of what is good or ill in the Species, or Society.* For of the Reality of such a Good and Ill, no rational Creature can possibly be insensible. Every-one discerns and owns a publick Interest, and is conscious of what affects his Fellowship or Community. When we say therefore of a Creature, "That he has wholly lost the Sense of Right and Wrong;" we suppose that being able to discern the Good and Ill of his Species, he has at the same time no Concern for either, nor any Sense of Excellency or Baseness in any moral Action, relating to one or the other. So that except merely with respect to a private and narrowly-confined Self-Good, 'tis suppos'd there is in such a Creature no *Liking* or

Vol. 2.

D

*Dislike*



Book I. *Dislike* of Manners ; no Admiration, or  
 ~~~~~ Love of any thing as morally Good ; nor  
 Hatred of any thing as morally ill ; be it
 ever so unnatural or deform'd.

*Moral
 Sense.*

THERE is in reality no rational Crea-
 ture whatsoever, who knows not that
 when he voluntarily offends or does harm
 to any-one, he cannot fail to create an
 Apprehension and Fear of like harm, and
 consequently a Resentment and Animo-
 sity in every Creature who observes him.
 So that the Offender must needs be con-
 scious of being liable to such Treatment
 from every-one, as if he had in some de-
 gree offended All.

THUS Offence and Injury are always
 known as punishable by every-one ; and
 equal Behaviour (which is therefore call'd
 MERIT) as rewardable and well-deserv-
 ing from every-one. Of this even the
 wickedest Creature living must have a
Sense. So that if there be any further
 meaning in this *Sense* of Right and Wrong ;
 if in reality there be any *Sense* of this kind
 which an absolute wicked Creature has
 not ; it must consist in a real Antipathy
 or Aversion to *Injustice* or *Wrong*, and in
 a real Affection or Love towards *Equity*
 and *Right*, for its own sake, and on the
 account of its own natural Beauty and
 Worth.

'TIS

'Tis impossible to suppose a mere sensible Creature originally so ill-constituted, and unnatural, as that from the moment he comes to be try'd by sensible Objects, he shou'd have no one good Passion towards his Kind, no Foundation either of Pity, Love, Kindness, or social Affection.

'Tis full as impossible to conceive, that a rational Creature coming first to be try'd by rational Objects, and receiving into his Mind the Images or Representations of Justice, Generosity, Gratitude, or other Virtue, shou'd have no *Liking* of these, or *Dislike* of their Contrarys; but be found absolutely indifferent towards whatsoever is presented to him of this sort. A Soul, indeed, may as well be without *Sense*, as without *Admiration* in the Things of which it has any knowledg. Coming therefore to a Capacity of seeing and admiring in this new way, it must needs find a Beauty and a Deformity as well in Actions, Minds, and Tempers, as in Figures, Sounds or Colours. If there be no *real* Amiableness or Deformity in moral Acts, there is at least *an imaginary one* of full force. Tho perhaps the Thing itself shou'd not be allow'd in Nature, the Imagination or Fancy of it must be allow'd to be from Nature alone. Nor can any thing besides Art and strong Endeavour, with long Practice and Meditation, over-

Book I. come such a *natural Prevention*, or * *Pre-*
Moral possession of the Mind, in favour of this
Sense. moral Distinction.

How im-
pair'd :

SENSE of Right and Wrong therefore being as natural to us as *natural Affection* itself, and being a first Principle in our Constitution and Make ; there is no speculative Opinion, Persuasion or Belief, which is capable *immediately* or *directly* to exclude or destroy it. That which is of original and pure Nature, nothing beside contrary Habit or Custom (a second Nature) is able to displace. And this Affection being *an original one* of earliest Rise in the Soul or affectionate Part ; nothing beside contrary Affection, by frequent check and controul, can operate upon it, so as either to diminish it in part, or destroy it in the whole.

By opposite
Affection,
or Anti-
parhy ;

'TIS evident in what relates to the Frame and Order of our *Bodys* ; that no particular odd Mein or Gesture, which is either natural to us, and consequent to our Make, or accidental and by Habit acquire'd, can possibly be overcome by our immediate Disapprobation, or the contrary Bent of our Will, ever so strongly set against it. Such a Change cannot be effected without extraordinary Means, and the Intervention of Art and Method, a strict Attention, and repeated Check. And

* *Infra*, p. 412, 420, 421.

even thus, Nature, we find, is hardly Part 3.
 master'd; but lies fullen, and ready to re-
 volt, on the first occasion. Much more is §. 2.
 this *the Mind's* Case in respect of that natu-
 ral Affection and anticipating Fancy, which
 makes the Sense of Right and Wrong.
 'Tis impossible that this can instantly, or
 without much Force and Violence, be ef-
 fac'd, or struck out of the natural Temper,
 even by means of the most extravagant Be-
 lief or Opinion in the World.

Not by
 Opinion
 merely.

NEITHER *Theism* therefore, nor *A-*
theism, nor *Demonism*, nor any religious or
 irreligious Belief of any kind, being able
 to operate immediately or directly in this
 Case, but indirectly, by the intervention of
 opposite or of favourable Affections ca-
 sually excited by any such Belief; we may
 consider of this Effect in our last Case,
 where we come to examine the Agree-
 ment or Disagreement of other Affections
 with this natural and moral one which re-
 lates to Right and Wrong.

S E C T. II.

II. AS to the second Case, viz. THE *Corrup-*
 WRONG SENSE OR FALSE IMA- *tion of Mo-*
 GINATION OF RIGHT AND WRONG. *ral Sense.*

THIS can proceed only from the Force
 of Custom and Education in opposition to
 D 3 Nature;

Book I. Nature; as may be noted in those Coun-
 tries where, according to Custom or poli-
 tick Institution, certain Actions naturally
 foul and odious are repeatedly view'd with
 Applause, and Honour ascrib'd to them.
 For thus 'tis possible that a Man, forcing
 himself, may eat the Flesh of his Enemy's,
 not only against his Stomach, but against
 his Nature, and think it nevertheless both
 right and honourable; as supposing it to
 be of considerable service to his Commu-
 nity, and capable of advancing the Name,
 and spreading the Terrour of his Nation.

*Causes of
this Cor-
ruption.*

Custom.

*Supersti-
tion.*

BUT to speak of the Opinions relating
 to a DEITY; and what effect they may
 have in this place. As to *Atheism*, it does
 not seem that it can directly have any
 effect at all towards the setting up a false
 Species of Right or Wrong. For notwith-
 standing a Man may thro Custom, or by
 Licentiousness of Practice, favour'd by A-
 theism, come in time to lose much of his
 natural *moral Sense*; yet it does not seem
 that Atheism shou'd *of it-self* be the cause
 of any estimation or valuing of any thing
 as Fair, Noble, and Deserving, which was
 the contrary. It can never, for instance,
 make it be thought that the being able
 to eat Man's Flesh, or commit Bestiality,
is good and excellent in it-self. But this is
 certain, that by means of *corrupt Religion*,
 or SUPERSTITION, many things the
 most

most horridly unnatural and inhuman, come Part 3.
to be receiv'd as excellent, good, and lau-
dable *in themselves.* §. 2.

NOR is this a Wonder. For where-
ever any thing, in its nature odious and
abominable, is by Religion advanc'd, as
the suppos'd Will or Pleasure of a *Supreme
Deity*; if in the eye of the Believer it ap-
pears not indeed in any respect the less ill
or odious on this account; then must *the
Deity* of necessity bear the blame, and be
consider'd as a Being naturally ill and
odious, however courted, and sollicitated,
thro Mistrust and Fear. But this is what
Religion, in the main, forbids us to ima-
gine. It every-where prescribes Esteem
and Honour in company with Worship
and Adoration. Whensoever therefore it
teaches the Love and Admiration of a
DEITY, who has any apparent Character
of *Ill*; it teaches at the same time a Love
and Admiration of *that Ill*, and causes that
to be taken for good and amiable, which
is in it-self horrid and detestable.

FOR instance: if JUPITER be He
who is ador'd and reverenc'd; and if his
History represents him amorously inclin'd,
and permitting his Desires of this kind to
wander in the loosest manner; 'tis certain
that his Worshippers, believing this History
to be literally and strictly true, must of

Book I. course be taught a greater Love of amorous and wanton Acts. If there be a Religion which teaches the Adoration and Love of a GOD, whose Character it is to be capitious, and of high resentment, subject to Wrath and Anger, furious, revengeful; and revenging himself, when offended, on others than those who gave the Offence: and if there be added to the Character of this GOD, a fraudulent Disposition, encouraging Deceit and Treachery amongst Men; favourable to a few, tho for slight causes, and cruel to the rest: 'tis evident that such a Religion as this being strongly enforc'd, must of necessity raise even an Approbation and Respect towards the Vices of this kind, and breed a futable Disposition, a capricious, partial, revengeful, and deceitful Temper. For even *Irregularitys* and *Enormitys* of a heinous kind must in many cases appear illustrious to one, who considers them in a Being admir'd and contemplated with the highest Honour and Veneration.

THIS indeed must be allow'd; that if in the *Cult* or Worship of such a Deity there be nothing beyond common Form, nothing beside what proceeds from mere Example, Custom, Constraint, or Fear; if there be, at the bottom, no real Heartiness, no Esteem or Love imply'd; the Worshipper perhaps may not be much misled

miss'd as to his Notion of Right and Part. 3.
 Wrong. If in following the Precepts of his suppos'd GOD, or doing what he §. 2.
 esteems necessary towards the satisfying of
 such his DEITY, he is compel'd only by
Fear, and, contrary to his Inclination, per-
 forms an Act which he secretly detests as
 barbarous and unnatural; then has he an
 Apprehension or *Sense* still of Right and
 Wrong, and, according to what has been
 already observ'd, is sensible of Ill in the
 Character of his GOD; however cautious
 he may be of pronouncing any thing on
 this Subject, or so thinking of it, as to
 frame any formal or direct Opinion in the
 case. But if by insensible degrees, as he
 proceeds in his religious Faith and devout
 Exercise, he comes to be more and more
 reconcil'd to the Malignity, Arbitrariness,
 Partiality, or Revengefulness of his be-
 liev'd DEITY, his Reconciliation with
 these Qualities themselves will soon grow
 in proportion; and the most cruel, unjust,
 and barbarous Acts, will, by the power of
 this Example, be often consider'd by him,
 not only as just and lawful, but as divine,
 and worthy of Imitation.

FOR whoever thinks there is a GOD,
 and pretends formally to believe that he
 is *just* and *good*, must suppose that there
 is independently such a thing as *Justice* and
Injustice, *Truth* and *Falshood*, *Right* and
Wrong;

Book 1. *Wrong*; according to which he pronounces that *God is just, righteous, and true*. If the mere *Will, Decree, or Law* of God be said absolutely to constitute *Right and Wrong*, then are these latter words of no significancy at all. For thus if each part of a Contradiction were affirm'd for Truth by the Supreme Power, they wou'd consequently become *true*. Thus if one Person were decreed to suffer for another's fault, the Sentence wou'd be *just* and *equitable*. And thus, in the same manner, if arbitrarily, and without reason, some Beings were destin'd to endure perpetual Ill, and others as constantly to enjoy Good; this also wou'd pass under the same Denomination. But to say of any thing that it is *just* or *unjust*, on such a foundation as this, is to say nothing, or to speak without a Meaning.

AND thus it appears, that where a real Devotion and hearty Worship is paid to a Supreme Being, who in his History or Character is represented otherwise than as really and truly just and good; there must ensue a Loss of Rectitude, a Disturbance of Thought, and a Corruption of Temper and Manners in the Believer. His Honesty will, of necessity, be supplanted by his Zeal, whilst he is thus unnaturally influenc'd, and render'd thus immorally devout.

To

To this we need only add, that as the *ill Character* of a *God* does injury to the *Affections* of Men, and disturbs and impairs the natural Sense of Right and Wrong; so, on the other hand, nothing can more highly contribute to the fixing of right Apprehensions, and a sound Judgment or Sense of Right and Wrong, than to believe a God who is ever, and on all accounts, represented such as to be actually a true Model and Example of the most exact Justice, and highest Goodness and Worth. Such a View of Divine Providence and Bounty, extended to *All*, and express'd in a constant good Affection towards *the Whole*, must of necessity engage us, within our Compass and Sphere, to act by a like Principle and Affection. And having once the Good of our Species or Publick in view, as our End or Aim, 'tis impossible we shou'd be misguided by any means to a false Apprehension or Sense of Right and Wrong.

As to this second Case therefore; RELIGION (according as the kind may prove) is capable of doing great Good, or Harm; and ATHEISM nothing positive in either way. For however it may be indirectly an occasion of Mens losing a good and sufficient Sense of Right and Wrong; it will not, as *Atheism* merely,
be

Book I. be the occasion of setting up a false Species of it; which only false Religion or fantastical Opinion, deriv'd commonly from Superstition and Credulity, is able to effect.

S E C T. III.

Opposition of the Affections. NOW as to the last Case, THE OPPOSITION MADE BY OTHER AFFECTIONS TO THE NATURAL SENSE OF RIGHT AND WRONG.

'TIS evident, that a Creature having this sort of SENSE or *good Affection* in any degree, must necessarily act according to it; if it happens not to be oppos'd, either by some settled sedate Affection towards a conceiv'd *private Good*, or by some sudden, strong and forcible Passion, as of *Lust* or *Anger*; which may not only subdue the Sense of Right and Wrong, but the very Sense of private Good it-self; and overrule even the most familiar and receiv'd Opinion of what is conducing to Self-Interest.

BUT it is not our business in this place to examine the several Means or Methods by which this Corruption is introduc'd or increas'd. We are to consider only how the Opinions concerning a *Deity* can influence one way or another.

THAT

THAT it is possible for a Creature capable of using Reflection, to have a Liking or Dislike of moral Actions, and consequently a Sense of Right and Wrong, before such time as he may have any settled Notion of A GOD, is what will hardly be question'd: it being a thing not expected, or any-way possible, that a Creature such as *Man*, arising from his Childhood slowly and gradually, to several degrees of Reason and Reflection, shou'd, at the very first, be taken up with those Speculations, or more refin'd sort of Reflections, about the Subject of GOD's Existence.

LET us suppose a Creature, who wanting Reason, and being unable to reflect, has, notwithstanding, many good Qualities and Affections; as Love to his Kind, Courage, Gratitude, or Pity. 'Tis certain that if you give to this Creature a reflecting Faculty, it will at the same instant approve of Gratitude, Kindness, and Pity; be taken with any shew or representation of the social Passion, and think nothing more amiable than this, or more odious than the contrary. And this is *to be capable of VIRTUE, and to have a Sense of RIGHT and WRONG.*

BEFORE

Book I.

Rise of Moral Sense.

BEFORE the time, therefore, that a Creature can have any plain or positive Notion one way or other, concerning the Subject of a GOD, he may be suppos'd to have an Apprehension or Sense of *Right and Wrong*, and be possess'd of *Virtue and Vice* in different Degrees; as we know by Experience of those, who having liv'd in such places, and in such a manner as never to have enter'd into any serious Thoughts of Religion, are nevertheless very different among themselves, as to their Characters of *Honesty and Worth*: some being naturally *modest, kind, friendly*, and consequently Lovers of *kind and friendly Actions*; others *proud, harsh, cruel*, and consequently inclin'd to admire rather the Acts of *Violence* and mere *Power*.

DEITY. Now, as to the Belief of a DEITY, and how Men are influenc'd by it; we may consider, in the first place, on what account Men yield Obedience, and act in conformity to such a Supreme Being. It must be either *in the way of his POWER*, as presupposing some Disadvantage or Benefit to accrue from him: or *in the way of his EXCELLENCY and WORTH*, as thinking it the Perfection of Nature to imitate and resemble him.

Part 3.

§. 3.

Hope and
Fear.

IF (as in the first Case) there be a Belief or Conception of a DEITY, who is consider'd only as *powerful* over his Creature, and enforcing Obedience to his *absolute Will* by particular Rewards and Punishments; and if on this account, thro Hope merely of *Reward*, or Fear of *Punishment*, the Creature be incited to do the Good he hates, or restrain'd from doing the Ill to which he is not otherwise in the least degree averse; there is in this Case (as has been already shewn) no Virtue or Goodness whatsoever. The Creature, notwithstanding his good Conduct, is intrinsically of as little Worth, as if he acted in his natural way, when under no Dread or Terrour of any sort. There is no more of *Rectitude*, *Piety*, or *Sanctity* in a Creature thus reform'd, than there is *Meekness* or *Gentleness* in a Tyger strongly chain'd, or *Innocence* and *Sobriety* in a Monkey under the Discipline of the Whip. For however orderly and well those Animals, or Man himself upon like Terms, may be induc'd to act, whilst the Will is neither gain'd, nor the Inclination wrought upon, but *Awe* alone prevails and forces Obedience; the Obedience is *servile*, and all which is done thro it, merely *servile*. The greater degree of such a Submission or Obedience, is only the greater *Servility*; whatever may

Book 1. may be the Object. For, whether such a Creature has a good Master, or an ill one, he is neither more or less servile in his own nature. Be the Master or Superiour ever so perfect, or excellent, yet the greater Submission caus'd in this Case, thro this sole Principle or Motive, is only the lower and more abject Servitude, and implies the greater Wretchedness and Meanness in the Creature, who has those Passions of Self-Love so predominant, and is in his Temper so vitious and defective, as has been explain'd.

*Honour
and Love.*

As to the second Case. If there be a Belief or Conception of a DEITY, who is consider'd as *Worthy* and *Good*, and admir'd and reverenc'd as such; being understood to have, besides mere Power and Knowledg, the highest Excellence of Nature, such as renders him justly amiable to All; and if in the manner this Sovereign and mighty Being is represented, or as he is historically describ'd, there appears in him a high and eminent regard to what is good and excellent, a Concern for the good of *All*, and an Affection of Benevolence and Love towards *the Whole*; such an Example must undoubtedly serve (as above explain'd) to raise and increase the Affection towards Virtue, and help to submit and subdue all other Affections to that alone.

*Divine
Example.*

NOR

NOR is this Good effected by *Example* merely. For where the Theistical Belief is intire and perfect, there must be a steady Opinion of the Superintendency of a Supreme Being, a Witness and Spectator of human Life, and conscious of whatsoever is felt or acted in the Universe: So that in the perfectest Recess, or deepest Solitude, there must be *One* still presum'd remaining with us; whose Presence singly must be of more moment than that of the most August Assembly on Earth. In such a *Divine Presence*, 'tis evident, that as the *Shame* of guilty Actions must be the greatest of any; so must the *Honour* be, of well-doing, even under the unjust Censure of a World. And in this Case, 'tis very apparent how conducing a *perfect Theism* must be to Virtue, and how great Deficiency there is in *Atheism*.

WHAT the FEAR of *future Punishment*, and HOPE of *future Reward*, added to this Belief, may further contribute towards Virtue, we come now to consider more particularly. So much in the mean while may be gather'd from what has been said above; That neither this *Fear* or *Hope* can possibly be of the kind call'd *good Affections*, such as are acknowledg'd the Springs and Sources of all Actions truly good. Nor can this Fear or

Book 1. Hope, as above intimated, consist in reality with Virtue, or Goodness; if it either stands as *essential* to any moral Performance, or as a *considerable Motive* to any Act, of which some better Affection ought, *alone*, to have been a *sufficient Cause*.

Self-Love,
How ad-
vanc'd. IT may be consider'd withal; That, in this religious sort of Discipline, the Principle of *Self-Love*, which is naturally so prevailing in us, being no-way moderated, or restrain'd, but rather improv'd and made stronger every day, by the exercise of the Passions in a Subject of more extended Self-Interest; there may be reason to apprehend lest the Temper of this kind shou'd extend it-self in general thro all the Parts of Life. For if the Habit be such as to occasion, in every Particular, a stricter Attention to Self-Good, and private Interest; it must insensibly diminish the Affections towards Publick Good, or the Interest of Society; and introduce a certain Narrowness of Spirit, which (as some pretend) is peculiarly observable in the devout Persons and Zealots of almost every religious Persuasion.

Its Effects
in Religion. THIS, too, must be confess'd; That if it be *true Piety*, to love GOD for his *own sake*; the over-sollicitous regard to private Good expected from him, must
of

of necessity prove a diminution of Pie-Part 3.
 ty. For whilst *God* is belov'd only as the Cause of private Good, he is no
 otherwise belov'd than as any other Instrument or Means of Pleasure by any vicious Creature. Now the more there is of this violent Affection towards *private Good*, the less room is there for the other fort towards *Goodness it-self*, or any good and deserving Object, worthy of Love and Admiration for its own sake; such as *GOD* is universally acknowledg'd, or at least by the generality of civiliz'd or refin'd Worshippers. §. 3.

'Tis in this respect that the strong Desire and *Love of Life* may also prove an Obstacle to Piety, as well as to Virtue and publick Love. For the stronger this Affection is in any-one, the less will he be able to have true *Resignation*, or Submission to the Rule and Order of *THE DEITY*. And if that which he calls *Resignation* depends only on the expectation of infinite Retribution or Reward, he discovers no more Worth or Virtue here, than in any other Bargain of Interest: The meaning of his *Resignation* being only this, "That he
 "resigns his present Life, and Pleasures,
 "conditionally for *THAT* which he
 "himself confesses to be beyond an Equivalent;
 E 2

Book I. "valent; eternal Living, in a State of
 ~~~~~ "highest Pleasure and Enjoyment."

BUT notwithstanding the Injury which the Principle of Virtue may possibly suffer, by the Increase of the selfish Passion, in the way we have been mentioning; 'tis certain, on the other side, that the Principle of Fear of future Punishment, and Hope of future Reward, how mercenary or servile soever it may be accounted, is yet, in many Circumstances, a great Advantage, Security, and Support to Virtue.

Belief of  
 future  
 Life;

How ad-  
 vanta-  
 geous.

IT has been already consider'd, that notwithstanding there may be implanted in the Heart a real Sense of Right and Wrong, a real good Affection towards the Species or Society; yet by the violence of Rage, Lust, or any other counter-working Passion, this good Affection may frequently be controul'd and overcome. Where therefore there is nothing in the Mind capable to render such ill Passions the Objects of its Aversion, and cause them earnestly to be oppos'd; 'tis apparent how much a good Temper in time must suffer, and a Character by degrees change for the worse. But if Religion interposing, creates a Belief that the ill Passions of this kind, no less than their consequent Actions, are the Objects of a Deity's Animad-

Animadversion; 'tis certain that such a Part 3.  
 Belief must prove a seasonable Remedy §. 3.  
 against Vice, and be in a particular man-  
 ner advantageous to Virtue. For a Belief  
 of this kind must be suppos'd to tend con-  
 siderably towards the calming of the Mind,  
 and disposing or fitting the Person to a  
 better Recollection of himself, and to a  
 stricter Observance of that good and vir-  
 tuous Principle, which needs only his At-  
 tention, to engage him wholly in its Party  
 and Interest.

AND as this Belief of a future Reward Saving.  
 and Punishment is capable of supporting  
 those who thro *ill Practice* are like to apo-  
 statize from Virtue; so when by *ill Opi-*  
*nion* and wrong Thought, the Mind it-self  
 is bent against the honest Course, and de-  
 bauch'd even to an Esteem, and deliberate  
 Preference of a vitious one; the Belief  
 of the kind mention'd may prove on this  
 occasion the only Relief and Safety.

A PERSON, for instance, who has  
 much of Goodness and natural Rectitude  
 in his Temper, but withal, so much Soft-  
 ness, or Effeminacy, as unfits him to bear  
 Poverty, Crosses or Adversity; if by ill  
 Fortune he meets with many Trials of  
 this kind, it must certainly give a Sour-  
 ness and Distaste to his Temper, and  
 make him exceedingly averse to that  
E 3
which



Book I. which he may falsely presume the occasion  
 of such Calamity or Ill. Now if his own  
*Belief of* Thoughts, or the corrupt Insinuations of  
*future* other Men present it often to his Mind,  
*Life;* “That his HONESTY is the occasion of  
 “this Calamity, and that if he were deli-  
 “ver’d from this Restraint of VIRTUE and  
 “HONESTY, he might be much happier:”  
 ’tis very obvious that his Esteem of these  
 good Qualitys must in proportion dimi-  
 nish every day, as the Temper grows un-  
 easy, and quarrels with it-self. But if he  
 opposes to this Thought the Consideration,  
 “That Honesty carries with it, if not a  
 “present, at least a future Advantage, such  
 “as to compensate that Loss of private  
 “Good which he regrets;” then may this  
 injury to his good Temper and honest  
 Principle be prevented, and his Love or  
 Affection towards Honesty and Virtue re-  
 main as it was before.

*Improving.* IN the same manner, where instead of  
*Regard* or *Love*, there is rather an *Aversion*  
 to what is good and virtuous (as, for in-  
 stance, where *Lenity* and *Forgiveness* are  
 despis’d, and *Revenge* highly thought of,  
 and belov’d) if there be this Considera-  
 tion added, “That *Lenity* is, by its Re-  
 “wards, made the cause of a greater  
 “Self-Good and Enjoyment than what is  
 “found in *Revenge*;” that very Affection  
 of *Lenity* and *Mildness* may come to be in-  
 dustriously

dustriously nourish'd, and the contrary Passion depress'd. And thus *Temperance, Modesty, Candour, Benignity*, and other good Affections, however despis'd at first, may come at last to be valu'd *for their own sakes*, the contrary Species rejected, and the good and proper Object belov'd and prosecuted, when the Reward or Punishment is not so much as thought of. Part 3.  
§. 3.

THUS in a *civil* STATE OF PUBLICK, Rewards and Punishments, we see that a virtuous Administration, and an equal and just Distribution of Rewards and Punishments, is of the highest In the State. service; not only by restraining the Vicious, and forcing them to act usefully to Society; but by making Virtue to be apparently the Interest of every-one, so as to remove all Prejudices against it, create a fair reception for it, and lead Men into that path which afterwards they cannot easily quit. For thus a People rais'd from Barbarity or despotick Rule, civiliz'd by Laws, and made virtuous by the long Course of a lawful and just Administration; if they chance to fall suddenly under any Misgovernment of unjust and arbitrary Power, they will on this account be the rather animated to exert a stronger Virtue, in opposition to such Violence and Corruption. And even where, by long and continu'd Arts of a prevailing Tyranny, such a People are at last totally

Book I. oppress'd, the scatter'd Seeds of Virtue  
 will for a long time remain alive, even to a  
 second Generation; e'er the utmost Force  
 of misapply'd Rewards and Punishments  
 can bring them to the abject and compliant State of long-accustom'd Slaves.

Rewards  
 and Punishments.

BUT tho a right Distribution of Justice in a Government be so essential a cause of Virtue, we must observe in this Case, that it is *Example* which chiefly influences Mankind, and forms the Character and Disposition of a People. For a virtuous Administration is in a manner necessarily accompany'd with Virtue in the Magistrate. Otherwise it cou'd be of little effect; and of no long duration. But where it is sincere and well-establish'd, there Virtue and the Laws must necessarily be respected and belov'd. So that as to Punishments and Rewards, their Efficacy is not so much from the Fear or Expectation which they raise, as from a natural Esteem of *Virtue*, and Detestation of *Villany*, which is awaken'd and excited by these publick Expressions of the Approbation and Hatred of Mankind in each Case. For in the publick Executions of the greatest Villains, we see generally that the Infamy and Odioufness of their Crime, and the Shame of it before Mankind, contribute more to their Misery than all besides; and that it is not the immediate Pain, or Death  
 it-

it-self, which raises so much Horrour ei- Part 3.  
ther in the Sufferers or Spectators, as that §. 3.  
ignominious kind of Death which is in-  
flicted for publick Crimes, and Violations  
of Justice and Humanity.

AND as the Case of Reward and Pu- <sup>In the Fa-</sup>  
nishment stands thus in the Publick, so, mily.  
in the same manner, as to *private Familys*.  
For Slaves and mercenary Servants, re-  
strain'd and made orderly by Punishment,  
and the Severity of their Master, are not  
on this account made good or honest.  
Yet the same Master of the Family using  
proper Rewards and gentle Punishments  
towards his Children, teaches them Good-  
ness, and by this help instructs them in  
a Virtue, which afterwards they practise  
upon other grounds, and without thinking  
of a Penalty or Bribe. And this is what  
we call a *Liberal Education* and a *Liberal*  
*Service*: the contrary Service and Obe-  
dience, whether towards God or Man,  
being *illiberal*, and unworthy of any Ho-  
nour or Commendation.

IN the Case of Religion, however, it <sup>In Reli-</sup>  
must be consider'd, that if by the *Hope of* <sup>gion.</sup>  
*Reward* be understood the Love and De-  
fire of virtuous Enjoyment, or of the very  
Practice and Exercise of Virtue in another  
Life; the Expectation or Hope of this  
kind is so far from being derogatory to  
Virtue,



Book I. Virtue, that it is an Evidence of our  
 ~~~~~ loving it the more sincerely and *for its own sake*. Nor can this Principle be justly call'd *selfish*: for if the Love of Virtue be not mere Self-Interest, the Love and Desire of Life for Virtue's sake cannot be esteem'd so. But if the Desire of Life be only thro the Violence of that natural Aversion to Death; if it be thro the Love of something else than virtuous Affection, or thro the Unwillingness of parting with something else than what is purely of this kind; then is it no longer any sign or token of real Virtue.

THUS a Person loving Life for Life's sake, and Virtue not at all, may by the Promise or Hope of Life, and Fear of Death, or other Evil, be induc'd to practise Virtue, and even *endeavour* to be truly virtuous, by a Love of what he practises. Yet neither is *this very Endeavour* to be esteem'd a *Virtue*. For tho he may intend to be virtuous; he is not become so, for having only intended, or aim'd at it, thro Love of the Reward. But as soon as he is come to have any Affection towards what is morally good, and can like or affect such Good *for its own sake*, as good and amiable *in it-self*; then is he in some degree good and virtuous, and not till then.

SUCH

Part 3.

§. 3.

Security to
Virtue.

SUCH are the Advantages or Disadvantages which accrue to Virtue from Reflection upon private Good or Interest. For tho the Habit of *Selfishness*, and the Multiplicity of *interested Views*, are of little Improvement to real *Merit* or *Virtue*; yet there is a necessity for the Preservation of *Virtue*, that it shou'd be thought to have no quarrel with *true Interest*, and *Self-Enjoyment*.

WHOEVER therefore, by any strong Persuasion or settled Judgment, thinks in the main, *That Virtue causes Happiness, and Vice Misery*, carries with him that Security and Assistance to Virtue which is requir'd. Or tho he has no such Thought, nor can believe Virtue his real Interest, either with respect to his own Nature and Constitution, or the Circumstances of human Life; yet if he believes any Supreme Powers concern'd in the *present Affairs* of Mankind, and *immediately* interposing in behalf of the Honest and Virtuous, against the Impious and Unjust; this will serve to preserve in him, however, that just Esteem of Virtue, which might otherwise considerably diminish. Or shou'd he still believe little of the *immediate* Interposition of Providence in the Affairs of *this present Life*; yet if he believes a God dispensing Rewards and Punishments to Vice and Virtue

in

Book 1. in a future; he carries with him still the
 ~~~~~ same Advantage and Security; whilst his  
 Caution. Belief is steady, and no-wise wavering or  
 doubtful. For it must be observ'd, that  
 an Expectation and Dependency, so mira-  
 culous and great as this, must naturally  
 take off from other inferiour Dependency  
 and Encouragements. Where infinite Re-  
 wards are thus inforc'd, and the Imagina-  
 tion strongly turn'd towards them, the o-  
 ther common and natural Motives to Good-  
 ness are apt to be neglected, and lose much  
 by Dis-use. Other Interests are hardly so  
 much as computed, whilst the Mind is  
 thus transported in the pursuit of a high  
 Advantage and Self-Interest, so narrowly  
 confin'd within our-selves. On this ac-  
 count, all other Affections towards Friends,  
 Relations, or Mankind, are often slightly  
 regarded, as being *worldly*, and of little  
 moment, in respect of the Interest of *our*  
*Soul*. And so little thought is there of  
 any immediate Satisfaction arising from  
 such good Offices of Life, that it is custo-  
 mary with many devout People zealously  
 to decry all temporal Advantages of Good-  
 ness, all natural Benefits of Virtue; and  
 magnifying the contrary Happiness of a  
 vitious State, to declare, " That except  
 " only for the sake of future Reward, and  
 " fear of future Punishment, they wou'd  
 " divest themselves of all Goodness at  
 " once, and freely allow themselves to be  
 " most

Imprudent  
 Zeal.

"most immoral and profligate." From Part 3. whence it appears, that in some respects there can be nothing more \* fatal to Virtue, than the weak and uncertain Belief of a future Reward and Punishment. For the stress being laid wholly here, if this Foundation come to fail, there is no further Prop or Security to Mens Morals. And thus Virtue is supplanted and betray'd. §. 3.

NOW as to ATHEISM: tho it be plainly deficient and without remedy, in the case of *ill Judgment on the Happiness of Virtue*; yet it is not, indeed, of necessity the Cause of any such *ill Judgment*. For without an absolute Assent to any Hypothesis of *Theism*, the Advantages of Virtue may possibly be seen and own'd, and a high Opinion of it establish'd in the Mind. However, it must be confess'd, that the natural Tendency of Atheism is very different. *Atheism.*

'Tis in a manner impossible, to have any great opinion of the Happiness of Virtue, without conceiving high Thoughts of the Satisfaction resulting from the generous Admiration and Love of it: And nothing beside the Experience of such a Love is likely to make this Satisfaction credited. The chief Ground and Support therefore of this Opinion of *Happiness in Virtue*, must arise from the powerful feeling of this ge-

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\* VOL. I. p. 97, &c.



Book I. nerous moral Affection, and the Knowledg  
*Atheism.* of its Power and Strength. But this is  
 certain, that it can be no great strength-  
 ning to the moral Affection, no great sup-  
 port to the pure Love of Goodness and  
 Virtue, to suppose there is neither *Goodness*  
 nor *Beauty* in the WHOLE it-self; nor any  
 Example, or Precedent of good Affection  
 in any superiour Being. Such a Belief must  
 tend rather to the weaning the Affections  
 from any thing amiable or self-worthy, and  
 to the suppressing the very Habit and fami-  
 liar Custom of admiring natural Beautys, or  
 whatever in the Order of things is according  
 to just Design, Harmony, and Proportion.  
 For how little dispos'd must a Person be,  
 to love or admire any thing as *orderly* in the  
 Universe, who thinks the Universe it-self a  
 Pattern of *Disorder*? How unapt to reve-  
 rence or respect any particular subordinate  
 Beauty of *a Part*; when even THE WHOLE  
 it-self is thought to want Perfection, and  
 to be only a vast and infinite Deformity?

NOTHING indeed can be more me-  
 lancholy, than the Thought of living in a  
 distracted Universe, from whence many  
 Ills may be suspected, and where there is  
 nothing good or lovely which presents it-  
 self, nothing which can satisfy in Contem-  
 plation, or raise any Passion besides that  
 of Contempt, Hatred, or Dislike. Such  
 an Opinion as this may by degrees im-  
 bitter

bitter the Temper, and not only make Part 3.  
 the Love of Virtue to be less felt, but help  
 to impair and ruin the very Principle of §. 3.  
 Virtue, *viz. natural and kind Affection.*

UPON the whole; whoever has a firm *Theism*  
 Belief of a GOD, whom he does not  
 merely call good, but of whom in reality  
 he *believes* nothing beside *real Good*, nothing  
 beside what is truly suitable to the exactest  
 Character of Benignity and Goodness; such  
 a Person believing Rewards or Retribu-  
 tions in another Life, must believe them  
 annex'd to real Goodness and Merit, real  
 Villany and Baseness, and not to any acci-  
 dental Qualities or Circumstances, in which  
 respect they cannot properly be stil'd *Re-*  
*wards, or Punishments, but capricious Distri-*  
*butions of Happiness or Unhappiness to Crea-*  
*tures.* These are the only Terms on which  
 the Belief of a World to come, can hap-  
 pily influence the Believer. And on these  
 Terms, and by virtue of this Belief, Man  
 perhaps may retain his Virtue and Inte-  
 grity, even under the hardest Thoughts of  
 human Nature; when either by any ill  
 Circumstance or untoward Doctrine, he is  
 brought to that unfortunate Opinion of  
*Virtue's being naturally an Enemy to Happi-*  
*ness in Life.*

THIS, however, is an Opinion which  
 cannot be suppos'd consistent with sound  
*Theism.*

Book I. *Theism.* For whatever be decided as to a future Life, or the Rewards and Punishments of hereafter; he who, as a sound *Theist*, believes a reigning Mind, sovereign in Nature, and ruling all things with the highest perfection of Goodness, as well as of Wisdom and Power, must necessarily believe Virtue to be naturally good and advantageous. For what cou'd more strongly imply an unjust Ordinance, a Blot and Imperfection in the general Constitution of Things, than to suppose Virtue the natural Ill, and Vice the natural Good of any Creature?

*Atheism  
and The-  
ism.*

AND now last of all, there remains for us to consider a yet further Advantage to Virtue, in the *Theistical* Belief above the *Atheistical*. The Proposition may at first sight appear over-refin'd, and of a sort which is esteem'd too nicely philosophical. But after what has been already examin'd, the Subject perhaps may be more easily explain'd.

*Effects of  
each.*

THERE is no Creature, according to what has been already prov'd, who must not of necessity be *ill* in some degree, by having any Affection or Aversion in a stronger degree than is suitable to his own private Good, or that of the System to which he is join'd. For in either Case the Affection is *ill* and vitious. Now if a rational

tional Creature has that Degree of Aver- Part 3.  
 sion which is requisite to arm him against  
 any particular Misfortune, and alarm him  
 against the Approach of any Calamity ; §. 3.  
 this is regular and well. But if after the  
 Misfortune is happen'd, his Aversion con-  
 tinues still, and his Passion rather grows  
 upon him ; whilst he rages at the Ac-  
 cident, and exclaims against his private  
 Fortune or Lot ; this will be acknow-  
 ledg'd both vicious *in present*, and for the  
*future* ; as it affects the Temper, and dis-  
 turbs that easy Course of the Affections  
 on which Virtue and Goodness so much  
 depend. On the other side, the patient  
 enduring of the Calamity, and the bear-  
 ing up of the Mind under it, must be ac-  
 knowledg'd *immediately* virtuous, and pre-  
 servative of Virtue. Now, according to *Of Athe-*  
 the Hypothesis of those who exclude a *ism.*  
 general Mind, it must be confess'd, there  
 can nothing happen in the Course of  
 things to deserve either our Admiration,  
 and Love, or our Anger, and Abhorrence.  
 However, as there can be no Satisfaction  
 at the best in thinking upon what *Atoms*  
*and Chance* produce ; so upon disastrous  
 Occasions, and under the Circumstances  
 of a calamitous and hard Fortune, 'tis  
 scarce possible to prevent a natural kind  
 of Abhorrence and Spleen, which will be  
 entertain'd and kept alive by the Imagi-  
 nation of so perverse an Order of Things.



Book I. But in another Hypothesis (that of perfect *Theism*) it is understood, "*That whatever the Order of the World produces, is in the main both just and good.*" Therefore in the Course of Things in this World, whatever Hardship of Events may seem to force from any rational Creature a hard Censure of his private Condition or *Lot*; he may by Reflection nevertheless, come to have Patience, and to acquiesce in it. Nor is this all. He may go further still in this Reconciliation; and from the same Principle may make the *Lot* itself an Object of his good Affection; whilst he strives to maintain this generous Fealty, and stands so well-dispos'd towards the Laws and Government of his higher Country.

SUCH an Affection must needs create the highest Constancy in any State of Sufferance, and make us in the best manner support whatever Hardships are to be endur'd for Virtue's sake. And as this Affection must of necessity cause a greater Acquiescence and Complacency with respect to ill Accidents, ill Men, and Injurys; so of course it cannot fail of producing still a greater Equality, Gentleness, and Benignity in the Temper. Consequently the Affection must be a truly good one, and a Creature the more truly good and virtuous, by possessing it. For what-

whatsoever is the occasion or means of <sup>Part 3.</sup>  
 more affectionately uniting a rational Crea-  
 ture to his PART in Society, and causes <sup>§. 3.</sup>  
 him to prosecute the Publick Good, or  
 Interest of his Species, with more Zeal  
 and Affection than ordinary; is undoubted-  
 ly the Cause of more than ordinary Virtue  
 in such a Person.

THIS too is certain; That the Admi-  
 ration and Love of Order, Harmony and <sup>Contem-  
 plation.</sup>  
 Proportion, in whatever kind, is natural-  
 ly improving to the Temper, advanta-  
 geous to social Affection, and highly as-  
 sistant to *Virtue*; which is it-self no other  
 than the Love of Order and Beauty in So-  
 ciety. In the meanest Subjects of the  
 World, the Appearance of *Order* gains up-  
 on the Mind, and draws the Affection to-  
 wards it. But if *the Order of the World*  
*it-self* appears just and beautiful; the Ad-  
 miration and Esteem of *Order* must run  
 higher, and the elegant Passion or Love  
 of Beauty, which is so advantageous to  
 Virtue, must be the more improv'd by its  
 Exercise in so ample and magnificent a  
 Subject. For 'tis impossible that such a <sup>Religious  
 Affection.</sup>  
*Divine Order* shou'd be contemplated with-  
 out \* Extasy and Rapture; since in the  
 common Subjects of Science, and the libe-  
 ral Arts, whatever is according to just

\* *Infra*, pag. 394, 400, &c. And VOL. III. p. 30, &c.

Book I. Harmony and Proportion, is so transporting to those who have any Knowledge or Practice in the kind.

Now if the Subject and Ground of this Divine Passion be not really just or adequate (the Hypothesis of *Theism* being suppos'd false) the Passion still in it-self is so far natural and good, as it proves an Advantage to Virtue and Goodness; according to what has been above demonstrated. But if, on the other side, the Subject of this Passion be really adequate and just (the Hypothesis of *Theism* being real, and not imaginary) then is the Passion also just, and becomes absolutely *due* and *requisite* in every rational Creature.

Conclu-  
sion.

HENCE we may determine justly the Relation which VIRTUE has to PIETY; the *first* being not compleat but in the *latter*: Since where the latter is wanting, there can neither be the same Benignity, Firmness, or Constancy; the same good Composure of the Affections, or Uniformity of Mind.

AND thus the Perfection and Height of VIRTUE must be owing to *the Belief of a GOD.*

BOOK

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# BOOK II.

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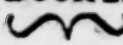
## PART I,

### SECT. I.

**W**E have consider'd *what* VIRTUE *is*, and to whom the Character belongs. It remains to inquire, *What Obligation* there is *to* VIRTUE; or *what Reason* to embrace it. *Obligation to VIRTUE.*

WE have found, that to deserve the name of *Good* or *Virtuous*, a Creature must have all his Inclinations and Affections, his Dispositions of Mind and Temper, suitable, and agreeing with the Good of his *Kind*, or of that *System* in which he is included, and of which he constitutes a PART. To stand thus well affected, and to have one's Affections *right* and *intire*, not only in respect of one's self, but of Society and the Publick: This is *Rectitude*, *Integrity*, or VIRTUE. And to be wanting in any of these, or to have their



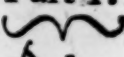
Book 2. Contrarys, is *Depravity, Corruption, and*  
 VICE.

*Difficulty  
stated.*

IT has been already shewn, that in the Passions and Affections of particular Creatures, there is a constant relation to the Interest of a *Species*, or *common Nature*. This has been demonstrated in the case of *natural Affection*, parental Kindness, Zeal for Posterity, Concern for the Propagation and Nuture of the Young, Love of Fellowship and Company, Compassion, mutual Succour, and the rest of this kind. Nor will any-one deny that this Affection of a Creature towards the Good of the Species or common Nature, is as *proper* and *natural* to him, as it is to any Organ, Part or Member of an Animal-Body, or mere Vegetable, to work in its known Course, and regular way of Growth. 'Tis not more *natural* for the Stomach to digest, the Lungs to breathe, the Glands to separate Juices, or other Intrails to perform their several Offices; however they may by particular Impediments be sometimes disorder'd or obstructed in their Operations.

*Union  
with a  
Kind or  
Species.*

THERE being allow'd therefore in a Creature such Affections as these towards *the common Nature*, or *System of the Kind*, together with those other which regard *the private Nature*, or *Self-System*; it will appear that in following the *first* of these Affections,

fections, the Creature must on many Oc- Part I.  
 casions contradict and go against *the latter*.   
 How else shou'd the Species be preserv'd? §. 1.  
 Or what wou'd signify that implanted *natural Affection*, by which a Creature thro  
 so many Difficultys and Hazards preserves  
 its Offspring, and supports its Kind?

IT may therefore be imagin'd, perhaps, <sup>Opposition</sup>  
 that there is a plain and absolute Oppo- <sup>from Self-</sup>  
 sition between these *two* Habits or Affec- <sup>Interest.</sup>  
 tions. It may be presum'd, that the pur-  
 suing the common Interest or publick  
 Good thro the Affections of *one kind*, must  
 be a hindrance to the Attainment of pri-  
 vate Good thro the Affections of *another*.  
 For it being taken for granted, that Ha-  
 zards and Hardships, of whatever sort, are  
 naturally the *Ill* of the private State; and  
 it being certainly the Nature of those pub-  
 lick Affections to lead often to the greatest  
 Hardships and Hazards of every kind;  
 'tis presently infer'd, " That 'tis the Crea-  
 " ture's Interest to be without any publick  
 " Affection whatsoever."

THIS we know for certain; That all  
 social Love, Friendship, Gratitude, or  
 whatever else is of this generous kind,  
 does by its nature take place of the self-  
 interesting Passions, draws us out of our-  
 selves, and makes us disregardful of our  
 own Convenience and Safety. So that

Book 2, according to a known \* way of reasoning  
 ~~~~~  
 Opposition on *Self-Interest*, that which is of a social
 from Self- kind in us, shou'd of right be abolish'd.
 Interest. Thus Kindness of every sort, Indulgence,
 Tenderness, Compassion, and in short, all
 natural Affection shou'd be industriously
 suppress'd, and, as mere Folly, and Weak-
 ness of Nature, be resisted and overcome;
 that, by this means, there might be no-
 thing remaining in us, which was contra-
 ry to a direct *Self-End*; nothing which
 might stand in opposition to a steady and
 deliberate Pursuit of the most narrowly
 confin'd *Self-Interest*.

ACCORDING to this extraordinary
 Hypothesis, it must be taken for granted,
 " That in the System of a Kind or Spe-
 " cies, the Interest of *the private Nature*
 " is directly opposite to that of *the common*
 " one; the Interest of *Particulars* directly
 " opposite to that of *the Publick in gene-*
 " *ral.*"—— A strange Constitution! in
 which it must be confess'd there is much
 Disorder and Untowardness; unlike to what
 we observe elsewhere in Nature. As if in
 any vegetable or animal-Body, the *Part* or
 Member cou'd be suppos'd in a good and
 prosperous State *as to it-self*, when under
 a contrary Disposition, and in an unnatural
 Growth or Habit *as to its WHOLE*.

* VOL. I. p. 90, &c. 116, 117, 118, 119, 120.

Part. I.

Now that this is in reality quite other-
 wise, we shall endeavour to demonstrate;
 so as to make appear, "That what Men
 " represent as an ill Order and Constitu-
 " tion in the Universe, by making moral
 " Rectitude appear *the Ill*, and Depravity
 " *the Good* or Advantage of a Creature, is
 " in Nature just the contrary. That to
 " be well affected towards the *Publick*
 " *Interest* and *one's own*, is not only con-
 " sistent, but inseparable: and that mo-
 " ral Rectitude, or *Virtue*, must accor-
 " dingly be the Advantage, and *Vice* the
 " Injury and Disadvantage of every Crea-
 " ture."

§. 2.

Reconci-
liation.

S E C T. II.

THERE are few perhaps, who when
 they consider a Creature void of na-
 tural Affection, and wholly destitute of a
 communicative or social Principle, will
 suppose him, at the same time, either to-
 lerably happy in himself, or as he stands
 abroad, with respect to his Fellow-Crea-
 tures or Kind. 'Tis generally thought,
 that such a Creature as this, feels slender
 Joy in Life, and finds little Satisfaction in
 the mere sensual Pleasures which remain
 with him, after the Loss of social Enjoy-
 ment, and whatever can be call'd *Humanity*
 or *Good-Nature*. We know that to such

Contradic-
tory No-
tions.

Book 2. a Creature as this, 'tis not only *incident*, to be morose, rancorous and malignant; but that, *of necessity*, a Mind or Temper thus destitute of Mildness and Benignity, must turn to that which is contrary, and be wrought by Passions of a different kind. Such a Heart as this must be a continual Seat of perverse Inclinations and bitter Aversions, rais'd from a constant ill Humour, Sourness, and Disquiet. The Consciousness of such a Nature, so obnoxious to Mankind, and to all Beings which approach it, must overcloud the Mind with dark Suspicion and Jealousy, alarm it with Fears and Horrour, and raise in it a continual Disturbance, even in the most seeming fair and secure State of Fortune, and in the highest degree of outward Prosperity.

In whole.

THIS, as to the *complete* immoral State, is what, of their own accord, Men readily remark. Where there is this *absolute* Degeneracy, this *total* Apostacy from all Candour, Equity, Trust, Sociableness, or Friendship; there are few who do not see and acknowledg the Misery which is consequent: Seldom is the Case misconstru'd, when *at worst*. The misfortune is, we look not on this Depravity, nor consider how it stands, *in less degrees*. The Calamity, we think, does not of necessity hold proportion with the Injustice or Iniquity. As if to be *absolutely* immoral and inhuman,

In part.

inhuman, were indeed the greatest misfortune and misery ; but that to be so, in a *little degree*, shou'd be no misery nor harm at all ! Which to allow, is just as reasonable as to own, that 'tis the greatest Ill of a Body to be in the utmost manner distorted and maim'd ; but that to lose the use only of *one Limb*, or to be impair'd in some *one single Organ* or Member, is no Inconvenience or Ill worthy the least notice.

THE Parts and Proportions of *the Mind*, ^{Inward Proportions.} their mutual Relation and Dependency, the Connexion and Frame of those Passions which constitute the Soul or Temper, may easily be understood by any-one who thinks it worth his while to study this inward Anatomy. 'Tis certain that the Order or Symmetry of this *inward Part* is, in it-self, no less real and exact, than that of the *Body*. However, 'tis apparent that few of us endeavour to become *Anatomists* of this sort. Nor is any-one asham'd of the deepest Ignorance in such a Subject. For tho the greatest Misery and Ill is generally own'd to be from *Disposition*, and *Temper* ; tho 'tis allow'd that *Temper* may often change, and that it actually varies on many occasions, much to our disadvantage ; yet how this matter is brought about, we inquire not. We never trouble our-selves to consider thorowly by what means or methods our *inward Constitution* comes at any

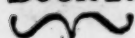
Book 2. any time to be impair'd or injur'd. The *Solutio Continui*, which bodily Surgeons talk of, is never apply'd in this case, by Surgeons of another sort. The Notion of a *Whole* and *Parts* is not apprehended in this Science. We know not what the effect is, of straining any Affection, indulging any wrong Passion, or relaxing any proper and natural Habit, or good Inclination. Nor can we conceive how a particular Action shou'd have such a sudden Influence on the whole Mind, as to make the Person an immediate Sufferer. We suppose rather that a Man may violate his Faith, commit any Wickedness unfamiliar to him before, engage in any Vice or Villany, without the least prejudice to *himself*, or any Misery *naturally* following from the ill Action.

'TIS thus we hear it often said, "Such a Person has done ill indeed: But what is he the worse for it?" Yet speaking of any Nature thorowly savage, curst, and inveterate, we say truly, "Such a one is a plague and torment to himself:" And we allow, "That thro certain *Humours*, or *Passions*, and from *Temper* merely, a Man may be compleatly miserable; let his outward *Circumstances* be ever so fortunate." These different Judgments sufficiently demonstrate that we are not accustom'd to think with much Coherency

rency on these moral Subjects ; and that Part 1.
our Notions, in this respect, are not a lit-
tle confus'd, and contradictory. §. 2.

Now if the Fabrick of the Mind or *Fabrick or*
Temper appear'd such to us as it really is ; *System of*
if we saw it impossible to remove hence *the Affec-*
any one good or orderly Affection, or in-
troduce any ill or disorderly one, with-
out drawing on, *in some degree*, that disso-
lute State, which *at its height* is confess'd
to be so miserable : 'twou'd then un-
doubtedly be confess'd, that since no ill,
immoral, or unjust Action cou'd be com-
mitted without either a new inroad and
breach on the Temper and Passions, or a
farther advancing of that Execution alrea-
dy begun ; whoever did ill, or acted in
prejudice of his Integrity, Good-Nature,
or Worth, wou'd of necessity act with
greater Cruelty towards himself, than he
who scrupled not to swallow what was
poisonous, or who with his own hands
shou'd voluntarily mangle or wound his
outward Form or Constitution, natural
Limbs or Body.

S E C T.



SYSTEM
explain'd.

IT has been shewn before, that no Animal can be said properly to *act*, otherwise than thro Affections or Passions, such as are proper to an Animal. For in convulsive Fits, where a Creature strikes either himself or others, 'tis a simple Mechanism, an Engine, or Piece of Clock-work, which acts, and not the Animal.

Spring of
Actions.

WHATSOEVER therefore is done or acted by any Animal *as such*, is done only thro some Affection or Passion, as of Fear, Love, or Hatred moving him.

AND as it is impossible that a weaker Affection shou'd overcome a stronger, so it is impossible but that where the Affections or Passions are strongest in the main, and form in general the most considerable Party, either by their Force or Number ; thither the Animal must incline : And according to this *Ballance* he must be govern'd, and led to Action.

Affections,
three
kinds.

THE Affections or Passions which must influence and govern the Animal, are either,

I. THE *natural Affections*, which lead to the Good of THE PUBLICK.

2. OR

2. OR the *Self-Affections*, which lead only to the Good of THE PRIVATE. §. 3.

3. OR such as are neither of these; nor tending either to any Good of THE PUBLIC OR PRIVATE; but contrary-wise: and which may therefore be justly stil'd *unnatural Affections*.

So that according as these Affections stand, a Creature must be virtuous or vicious, good or ill.

THE *latter* sort of these Affections, 'tis evident, are wholly vicious. The *two former* may be vicious or virtuous, according to their degree.

IT may seem strange, perhaps, to speak of natural Affections as *too strong*, or of Self-Affections as *too weak*. But to clear this Difficulty, we must call to mind what has been already explain'd, "That *natural Affection* may, in particular Cases, be "excessive, and in an unnatural degree:" As when Pity is so overcoming as to destroy its own End, and prevent the Succour and Relief requir'd; or as when Love to the Offspring proves such a Fondness as destroys the Parent, and consequently the Offspring it-self. And notwithstanding it may seem harsh to call that

Book 2. that *unnatural* and *vitious*, which is only
 ~~~~~ an Extreme of some natural and kind Af-  
 Degrees of fection ; yet 'tis most certain, that where-  
 Affection. ever any single good Affection of this sort  
 is over-great, it must be injurious to the  
 rest, and detract in some measure from  
 their Force and natural Operation. For a  
 Creature possess'd with such an immoderate  
 Degree of Passion, must of necessity  
 allow too much to that *one*, and too little  
 to *others* of the same Character, and e-  
 qually natural and useful as to their End.  
 And this must necessarily be the occasion  
 of Partiality and Injustice, whilst only *one*  
*Duty* or *natural Part* is earnestly follow'd,  
 and *other Parts* or *Dutys* neglected, which  
 shou'd accompany it, and perhaps take  
 place and be prefer'd.

THIS may well be allow'd true in all  
 other respects ; since even RELIGION it-  
 self, consider'd as a *Passion*, not of the *selfish*  
 but *nobler* kind, may in some Characters be  
 strain'd beyond its natural Proportion, and  
 be said also to be *in too high a degree*. For  
 as the End of Religion is to render us  
 more perfect, and accomplish'd in all mo-  
 ral Dutys and Performances ; if by the  
 height of devout Extasy and Contempla-  
 tion we are rather disabled in this respect,  
 and render'd more unapt to the real Dutys  
 and Offices of civil Life, it may be said  
 that RELIGION indeed is then *too strong*  
 in

in us. For how, possibly, can we call Part 1.  
 this SUPERSTITION, whilst the Object of the Devotion is acknowledg'd just, and §. 3.  
 the Faith orthodox? 'Tis only the Excess  
 of Zeal, which, in this Case, is so trans-  
 porting, as to render the devout Person  
 more remiss in secular Affairs, and less  
 concern'd for the inferiour and temporal  
 Interests of Mankind.

Now as in particular Cases, *publick*  
*Affection*, on the one hand, may be *too*  
*high*; so *private Affection* may, on the other  
 hand, be *too weak*. For if a Creature be  
 self-neglectful, and insensible of Danger;  
 or if he want such a degree of Passion in  
 any kind, as is useful to preserve, sustain,  
 or defend himself; this must certainly be  
 esteem'd vitious, in regard of the Design  
 and End of Nature. She her-self disco-  
 vers this in her known Method and stated  
 Rule of Operation. 'Tis certain, that her  
 provisory Care and Concern for the  
 whole Animal, must at least be equal to  
 her Concern for a single Part or Member.  
 Now to the several Parts she has given,  
 we see, proper Affections, suitable to their  
 Interest and Security; so that even with-  
 out our Consciousness, they act in their  
 own Defence, and for their own Benefit  
 and Preservation. Thus *an Eye*, in its na-  
 tural State, fails not to shut together, of  
 its own accord, unknowingly to us, by a



Book 2. peculiar Caution and Timidity; which if it wanted, however we might intend the Preservation of our Eye, we shou'd not in effect be able to preserve it, by any Observation or Forecast of our own. To be wanting therefore in those principal Affections, which respect the Good of the whole Constitution, must be a Vice and Imperfection, as great surely in the principal part (the Soul or Temper) as it is in any of those inferiour and subordinate parts to want the self-preserving Affections which are proper to them.

*Degrees of  
Affection.*

AND thus the Affections towards private Good become necessary and essential to Goodness. For tho no Creature can be call'd good, or virtuous, merely for possessing these Affections; yet since it is impossible that the publick Good, or Good of the System, can be preserv'd without them; it follows that a Creature really wanting in them, is in reality wanting in some degree to Goodness and natural Rectitude; and may thus be esteem'd vitious and defective.

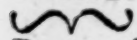
'TIS thus we say of a Creature, in a kind way of Reproof, that he is *too good*; when his Affection towards others is so warm and zealous, as to carry him even beyond his *Part*; or when he really acts beyond it, not thro too warm a Passion  
of

of that sort, but thro an over-cool one of Part 1.  
another, or thro want of some Self-Passion  
to restrain him within due Bounds. §. 3.

IT may be objected here, that the having the natural Affections too strong, (where the Self-Affections are overmuch so) or the having the Self-Affections defective or weak (where the natural Affections are also weak) may prove upon occasion the only Cause of a Creature's acting honestly and in moral proportion. For, thus, one who is to a fault regardless of his Life, may with the smallest degree of natural Affection do all which can be expected from the highest Pitch of social Love, or zealous Friendship. And thus, on the other hand, a Creature excessively timorous may, by as exceeding a degree of natural Affection, perform whatever the perfectest Courage is able to inspire.

To this it is answer'd, That whenever we arraign any Passion as *too strong*, or complain of any as *too weak*; we must speak with respect to a certain Constitution or *Oeconomy* of a particular Creature, or Species. For if a Passion, leading to any right end, be only so much the more serviceable and effectual, for being strong; if we may be assur'd that the strength of it will not be the occasion of any disturbance

Book 2.

  
 Degrees of  
 Affection.

bance within, nor of any disproportion between it-self and other Affections; then consequently the Passion, however strong, cannot be condemn'd as vitious. But if to have *all* the Passions in equal proportion with it, be what the Constitution of the Creature cannot bear; so that only *some* Passions are rais'd to this height, whilst *others* are not, nor can possibly be wrought up to the same proportion; then may those strong Passions, tho of the better kind, be call'd excessive. For being in unequal proportion to the others, and causing an *ill Ballance* in the Affection at large, they must of course be the occasion of Inequality in the Conduct, and incline the Party to a wrong moral Practice.

Oeconomy  
 of the  
 Passions.

BUT to shew more particularly what is meant by the *Oeconomy of the Passions*, from Instances in the Species or \* Kinds below us. As for the Creatures who have no manner of Power or Means given them by Nature for their defence against Violence, nor any-thing by which they can make themselves formidable to such as injure or offend them; 'tis necessary they shou'd have an extraordinary degree of Fear, but little or no Animosity, such as might cause 'em to make Resistance, or incline 'em to delay their Flight. For in this their Safety

\* *Infra*, p. 131, 307, 8, 9, &c. And VOL. III. p. 216, 217, &c.

lies,

lies, and to this the Passion of Fear is serviceable, by keeping the Senses on the watch, and holding the Spirits in readiness to give the start. Part I.  
§. 3.

AND thus *Timorousness*, and an habitual strong Passion of Fear, may be according to the *Oeconomy* of a particular Creature, both with respect to himself, and to the rest of his Species. On the other hand, *Courage* may be contrary to his *Oeconomy*; and therefore vicious. Even in one and the same Species, this is by Nature differently order'd; with respect to different Sexes, Ages, and Growths. The tamer Creatures of the grazing kind, who live in Herds, are different from the wilder, who herd not, but live in Pairs only, apart from Company, as is natural and futable to their rapacious Life. Yet is there found, even among the former inoffensive kind, a *Courage* proportionable to their Make and Strength. At a time of danger, when the whole Herd flies, the *Bull* alone makes head against the Lion, or whatever other invading Beast of Prey, and shews himself conscious of his *Make*. Even the Female of this kind is arm'd, we see, by Nature, in some degree, to resist Violence; so as not to fly a common Danger. As for a Hind, or Doe, or any other inoffensive and mere defenceless Creature; 'tis no way unnatural or vicious in them, when the Enemy approaches, to



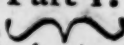
Book 2. desert their Offspring, and fly for Safety.

*Oeconomy  
of the  
Passions.*

But for Creatures who are able to make Resistance, and are by Nature arm'd offensively ; be they of the poorest Insect-kind, such as Bees or Wasps ; 'tis natural to 'em to be rous'd with Fury, and at the hazard of their Lives, oppose any Enemy or Invader of their Species. For by this known Passion in the Creature, the Species it-self is secur'd ; when by Experience 'tis found that the Creature, tho unable to repel the Injury, yet voluntarily exposes his Life for the Punishment of the Invader ; and suffers not his Kind to be injur'd with Impunity. And of all other Creatures, *Man* is in this Sense the most formidable : since if he thinks it just and exemplary, he may possibly in his own, or in his Country's Cause, revenge an Injury on any-one living ; and by throwing away his own Life (if he be resolute to that degree) is almost certain Master of another's, however strongly guarded. Examples of this nature have often serv'd to restrain those in Power, from using it to the utmost Extent, and urging their Inferiours to Extremity.

*Measure.  
Tone.*

UPON the whole : It may be said properly to be the same with the Affections or Passions in an Animal-Constitution, as with the Cords or Strings of a Musical Instrument. If these, tho in ever so just proportion one to another, are strain'd beyond

yond a certain degree, 'tis more than the Part 1.  
 Instrument will bear : The Lute or Lyre   
 is abus'd, and its Effect lost. On the o- §. 3.  
 ther hand, if while some of the Strings  
 are duly strain'd, others are not wound up  
 to their due proportion ; then is the Instru-  
 ment still in disorder, and its Part ill per-  
 form'd. The several Species of Creatures  
 are like different sorts of Instruments :  
 And even in the same Species of Creatures  
 (as in the same sort of Instrument) *one* is  
 not intirely like the *other*, nor will the  
 same Strings fit each. The same degree  
 of Strength which winds up *one*, and fits  
 the several Strings to a just Harmony and  
 Consort, may in *another* burst both the  
 Strings and Instrument it-self. Thus Men  
 who have the liveliest Sense, and are the  
 easiest affected with Pain or Pleasure, have  
 need of the strongest Influence or Force of  
 other Affections, such as Tendernefs, Love,  
 Sociableness, Compassion, in order to pre-  
 serve a right BALLANCE *within*, and to *Ballance.*  
 maintain them in their Duty, and in the  
 just performance of their Part: whilst o-  
 thers, who are of a cooler Blood, or lower  
 Key, need not the same Allay or Counter-  
 part ; nor are made by Nature to feel those  
 tender and indearing Affections in so ex-  
 quisite a degree.

IT might be agreeable, one wou'd think,  
 to inquire thus into the different *Tunings*

Book 2. of the Passions, the various Mixtures and  
 TEM- Allays by which Men become so different  
 PER. from one another. For as the highest  
 Improvements of Temper are made in  
 Human Kind; so the greatest Corruptions  
 and Degeneracys are discoverable in this  
 Race. In the other Species of Creatures  
 around us, there is found generally an  
 exact Proportionableness, Constancy and  
 Regularity in all their Passions and Affec-  
 tions; no failure in the care of the Off-  
 spring, or of the Society, to which they  
 are united; no Prostitution of themselves;  
 no Intemperance, or Excess, in any kind.  
 The smaller Creatures, who live as it were  
 in Citys (as Bees and Ants) continue the  
 same Train and Harmony of Life: Nor  
 are they ever false to those Affections,  
 which move them to operate towards their  
 Publick Good. Even those Creatures of  
 Prey, who live the farthest out of Socie-  
 ty, maintain, we see, such a Conduct to-  
 wards one another, as is exactly sutable  
 to the Good of their own Species. Whilst  
 Man, notwithstanding the Assistance of  
 Religion, and the Direction of Laws, is  
 often found to live in less conformity with  
 Nature; and by means of Religion it-  
 self, is often render'd the more barbarous  
 and inhuman. Marks are set on Men:  
 Distinctions form'd: Opinions decreed,  
 under the severest Penaltys: Antipathys  
 instill'd, and Aversions rais'd in Men a-  
 gainst

Best or  
 worst in  
 Man.

gainst the generality of their own Species. So that 'tis hard to find in any Region a human Society which has human Laws. No wonder if in such Societys 'tis so hard to find a Man who lives NATURALLY, and as a MAN.

BUT having shewn what is meant by a Passion's being *in too high*, or *in too low* a degree; and that, "To have any natural Affection too high, or any Self-Affection too low," tho it be often approv'd as *Virtue*, is yet, strictly speaking, a *Vice* and *Imperfection*: we come now to the plainer and more essential part of VICE, and which alone deserves to be consider'd *as such*: that is to say,

1. "WHEN either the publick Affections are weak or deficient:"
2. "OR the private and Self-Affections too strong."
3. "OR that such Affections arise as are neither of these, nor in any degree tending to the Support either of the publick or private System."

OTHERWISE than *thus*, it is impossible any Creature can be such as we call ILL or VITIOUS. So that if once we prove



Book 2. prove that it is really not the Creature's Interest to be thus *vitiously* affected, but contrariwise; we shall then have prov'd, "That it is his Interest to be wholly "GOOD and VIRTUOUS:" Since in a wholesom and sound State of his Affections, such as we have describ'd, he cannot possibly be other than sound, *good* and *virtuous*, in his Action and Behaviour.

State of  
the Argu-  
ment.

OUR Business, therefore, will be, to prove;

I. "THAT to have the NATURAL, "KINDLY, or GENEROUS AFFEC- "TIONS *strong and powerful towards the "Good of the Publick, is to have the chief "Means and Power of Self-Enjoyment."* And, "That to want them, is certain Mi- "sery and Ill."

II. "THAT to have THE PRIVATE "or SELF-AFFECTIONS *too strong, or "beyond their degree of Subordinacy to the "kindly and natural, is also miserable."*

III. AND, "That to have THE UN- "NATURAL AFFECTIONS (*viz. such "as are neither founded on the Interest "of the Kind, or Publick; nor of the Pri- "vate Person, or Creature himself*) *is to "be miserable in the highest degree."*

PART

## PART II.

### SECT. I.

**T**O begin therefore with this Proof, <sup>FIRST</sup>  
 "THAT TO HAVE THE NA- <sup>Proof,</sup>  
 "TURAL AFFECTIONS (such <sup>from the</sup>  
 "as are founded in Love, Complacency, <sup>natural</sup>  
 "Good-will, and in a Sympathy with the <sup>Affections.</sup>  
 "Kind or Species) IS TO HAVE THE  
 "CHIEF MEANS AND POWER OF  
 "SELF-ENJOYMENT: And THAT  
 "TO WANT THEM IS CERTAIN  
 "MISERY AND ILL."

WE may inquire, first, what those are,  
 which we call *Pleasures* or *Satisfactions*; <sup>Pleasures</sup>  
 from whence Happiness is generally com- <sup>of the BO-</sup>  
 puted. They are (according to the com- <sup>DY and</sup>  
 mon distinction) either *Satisfactions* and <sup>MIND.</sup>  
*Pleasures of the Body*, or *of the Mind*.

THAT *the latter of these Satisfactions* <sup>The latter</sup>  
*are the greatest*, is allow'd by most People, <sup>preferable.</sup>  
 and may be prov'd by this: That when-  
 ever the Mind, having conceiv'd a high  
 Opi-

Book 2. Opinion of the Worth of any Action or Behaviour, has receiv'd the strongest Impression of this sort, and is wrought up to the highest pitch or degree of Passion towards the Subject; at such time it sets it-self above all bodily Pain as well as Pleasure, and can be no-way diverted from its purpose by Flattery or Terrour of any kind. Thus we see *Indians, Barbarians, Malefactors*, and even the most execrable *Villains*, for the sake of a particular Gang or Society, or thro some cherish'd Notion or Principle of Honour or Gallantry, Revenge, or Gratitude, embrace any manner of Hardship, and defy Torments and Death. Whereas, on the other hand, a Person being plac'd in all the happy Circumstances of outward Enjoyment, surrounded with every thing which can allure or charm the Sense, and being then actually in the very moment of such a pleasing Indulgence; yet no sooner is there any thing amiss *within*, no sooner has he conceiv'd any *internal Ail or Disorder*, any thing *inwardly* vexatious or distemper'd, than instantly his Enjoyment ceases, the pleasure of Sense is at an end; and every means of that sort becomes ineffectual, and is rejected as uneasy, and subject to give Distaste.

*Inference.*

THE Pleasures of the Mind being allow'd, therefore, superiour to those of the Body;

Body; it follows, "That whatever can Part 2.  
 " create in any intelligent Being a con-  
 " stant flowing Series or Train of mental §. 1.  
 " Enjoyments, or Pleasures of the Mind,  
 " is more considerable to his Happiness,  
 " than that which can create to him a like  
 " constant Course or Train of sensual En-  
 " joyments, or Pleasures of the Body."

Now the mental Enjoyments are either *Mental*  
 actually *the very natural Affections them-* *Enjoy-*  
*selves in their immediate Operation:* Or they *ments,*  
 wholly in a manner *proceed from them,* *whence.*  
 and are no other than *their Effects.*

IF so; it follows, that the natural Af-  
 fections duly establish'd in a rational Crea-  
 ture, being the only means which can pro-  
 cure him a constant Series or Succession of  
 the mental Enjoyments, they are the only  
 means which can procure him a certain  
 and solid *Happiness.*

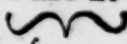
NOW, in the first place, to explain, *Energy of*  
 " How much *the natural Affections are in* *natural*  
 " *themselves the highest Pleasures and Enjoy-* *Affections.*  
 " *ments:*" There shou'd methinks be little  
 need of proving this to any-one of Hu-  
 man Kind, who has ever known the Con-  
 dition of the Mind under a lively Affection  
 of Love, Gratitude, Bounty, Generosity,  
 Pity, Succour, or whatever else is of a so-  
 cial



Book 2. cial or friendly sort. He who has ever so little Knowledge of human Nature, is sensible what pleasure the Mind perceives when it is touch'd in this generous way. The difference we find between Solitude and Company, between a common Company and that of Friends; the reference of almost all our Pleasures to mutual Converse, and the dependence they have on Society either present or imagin'd; all these are sufficient Proofs in our behalf.

*Energy of  
natural  
Affections.*

How much the social Pleasures are superiour to any other, may be known by visible Tokens and Effects. The very outward Features, the Marks and Signs which attend this sort of Joy, are expressive of a more intense, clear, and undisturb'd Pleasure, than those which attend the Satisfaction of Thirst, Hunger, and other ardent Appetites. But more particularly still may this Superiority be known, from the actual Prevalence and Ascendency of this sort of Affection over all besides. Wherever it presents it-self with any advantage, it silences and appeases every other Motion of Pleasure. No Joy, merely of Sense, can be a Match for it. Whoever is Judge of *both* the Pleasures, will ever give the preference to *the former*. But to be able to judge of both, 'tis necessary to have a Sense of each. The honest Man indeed can judge of *sensual Pleasure*, and knows its utmost

utmost Force. For neither is his Taste, or Part 2.  
 Sense, the duller; but, on the contrary,   
 the more intense and clear, on the account §. 1.  
 of his Temperance, and a moderate Use  
 of Appetite. But the immoral and profligate Man can by no means be allow'd a  
 good Judg of *social Pleasure*, to which he  
 is so mere a Stranger by his Nature.

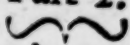
NOR is it any Objection here: that in  
 many Natures the good Affection, tho really present, is found to be of insufficient  
 force. For where it is not *in its natural*  
*degree*, 'tis the same indeed as if it *were*  
*not*, or had *never been*. The less there is  
 of this good Affection in any untoward  
 Creature, the greater the wonder is, that  
 it shou'd *at any time* prevail; as in the very  
 worst of Creatures it sometimes will. And  
 if it prevails but for *once*, in any *single*  
 Instance; it shews evidently, that if the  
 Affection were thorowly experienc'd or  
 known, it wou'd prevail *in all*.

THUS *the* CHARM of kind Affection  
 is superiour to all other Pleasure: since it  
 has the power of drawing from every o-  
 ther Appetite or Inclination. And thus  
 in the Case of Love to the Offspring,  
 and a thousand other Instances, *the Charm*  
 is found to operate so strongly on the  
 Temper, as, in the midst of other Temp-  
 tations, to render it susceptible of this  
 Passion

Book 2. Passion alone; which remains as the *Master-Pleasure* and *Conqueror* of the rest.

*Energy of  
natural  
Affections.*

THERE is no-one who, by the least progress in Science or Learning, has come to know barely the Principles of *Mathematics*, but has found, that in the exercise of his Mind on the Discoverys he there makes, tho merely of speculative Truths, he receives a Pleasure and Delight superiour to that of Sense. When we have thoroughly search'd into the nature of this contemplative Delight, we shall find it of a kind which relates not in the least to any private Interest of the Creature, nor has for its Object any Self-Good or Advantage of the private System. The Admiration, Joy, or Love, turns wholly upon what is exteriour, and foreign to our-selves. And tho the reflected Joy or Pleasure, which arises from the notice of this Pleasure once perceiv'd, may be interpreted a *Self-Passion*, or *interested Regard*: yet the original Satisfaction can be no other than what results from the Love of Truth, Proportion, Order, and Symmetry, in the Things without. If this be the Case, the Passion ought in reality to be rank'd with *natural Affection*. For having no Object within the compass of the private System; it must either be esteem'd superfluous and *unnatural* (as having no Tendency towards the Advantage or Good of any

any thing in Nature) or it must be judg'd Part 2.  
 to be, what it truly is, \* " A natural Joy   
 " in the Contemplation of those *Numbers*, §. 1.  
 " that *Harmony, Proportion, and Concord,*  
 " which supports the universal Nature,  
 " and is essential in the Constitution and  
 " Form of every particular Species, or  
 " Order of Beings."

BUT this speculative Pleasure, however considerable or valuable it may be, or however superiour to any Motion of mere Sense; must yet be far surpass'd by *virtuous Motion, and the Exercise of Benignity and Goodness*; where, together with the most delightful Affection of the Soul, there is join'd a pleasing Assent and Approbation of the Mind to what is acted in this good Disposition and honest Bent. For where is there on Earth a fairer Matter of Speculation, a goodlier View or Contemplation, than that of a *beautiful, proportion'd, and becoming Action*? Or what is there relating to us, of which the Conscioufness and Memory is more solidly and lastingly entertaining?

WE may observe that in the Passion of Love between the Sexes, where, together with the Affection of a *vulgar* sort, there is a mixture of the *kind and friendly*, the Sense or Feeling of this *latter* is

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\* VOL. III. p. 30.



Book 2. in reality superiour to the *former*; since  
 Energy of often thro this Affection, and for the sake  
 natural of the Person belov'd, the greatest Hard-  
 Affections. ships in the World have been submitted  
 to, and even Death it-self voluntarily im-  
 brac'd, without any expected *Compensa-*  
*tion*. For where shou'd the Ground of  
 such an Expectation lie? Not *here*, in *this*  
*World* surely; for Death puts an end to all.  
 Nor yet *hereafter*, in *any other*. For who  
 has ever thought of providing a Heaven  
 or future Recompence for the suffering Vir-  
 tue of Lovers?

WE may observe, withal, in favour of  
 the natural Affections, that it is not only  
 when Joy and Sprightliness are mix'd with  
 them, that they carry a real Enjoyment  
 above that of the sensual kind. The very  
 Disturbances which belong to natural Af-  
 fection, tho they may be thought wholly  
 contrary to Pleasure, yield still a Content-  
 ment and Satisfaction greater than the  
 Pleasures of indulg'd Sense. And where a  
 Series or continu'd Succession of the ten-  
 der and kind Affections can be carry'd  
 on, even thro Fears, Horrors, Sorrows,  
 Grievs: the Emotion of the Soul is still  
 agreeable. We continue pleas'd even with  
 this melancholy Aspect or Sense of Vir-  
 tue. Her Beauty supports it-self under  
 a Cloud, and in the midst of surrounding  
 Calamitys. For thus, when by mere Illu-  
 sion,

sion, as in a *Tragedy*, the Passions of this Part 2.  
 kind are skilfully excited in us; we prefer the Entertainment to any other of equal duration. We find by our-selves, that the moving our Passions in this mournful way, the engaging them in behalf of Merit and Worth, and the exerting whatever we have of social Affection, and human Sympathy, is of the highest Delight, and affords a greater Enjoyment in the way of *Thought* and *Sentiment*, than any thing besides can do in a way of *Sense* and *common Appetite*. And after this manner it appears, "How much the mental Enjoyments are actually the very natural Affections themselves." §. I.

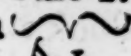
NOW, in the next place, to explain, *Effects of natural Affections.*  
 "How they proceed from them, as their natural Effects:" we may consider first, That the EFFECTS of Love or kind Affection, in a way of mental Pleasure, are,  
 "An Enjoyment of Good by Communication.  
 "A receiving it, as it were, by Reflection, or  
 "by way of Participation in the Good of others." And "A pleasing Consciousness  
 "of the actual Love, merited Esteem or Approbation of others."

How considerable a part of Happiness arises from the former of these Effects, will be easily apprehended by one who is not

Book 2. exceedingly ill-natur'd. It will be consider'd how many the Pleasures are, of *sharing Contentment and Delight with others*; of receiving it in Fellowship and Company; and gathering it, in a manner, from the pleas'd and happy States of those around us, from accounts and relations of such Happineſſes, from the very Countenances, Geſtures, Voices and Sounds, even of Creatures foreign to our Kind, whose Signs of Joy and Contentment we can any-way discern. So insinuating are these Pleasures of Sympathy, and so widely diffus'd thro our whole Lives, that there is hardly such a thing as Satisfaction or Contentment, of which they make not an essential part.

*Effects of  
natural  
Affection.*

As for that other *Effect* of social Love, viz. *the Consciousness of merited Kindness or Esteem*; 'tis not difficult to perceive how much this avails in mental Pleasure, and constitutes the chief Enjoyment and Happineſs of those who are, in the narrowest sense, *voluptuous*. How natural is it for the most selfish among us, to be continually drawing some sort of satisfaction from a Character, and pleasing our-selves in the Fancy of deserv'd Admiration and Esteem? For tho it be mere Fancy, we endeavour still to believe it Truth, and flatter our-selves, all we can, with the Thought of *Merit* of some kind, and the Persuasion of

of our deserving well from some few at Part 2.  
 least, with whom we happen to have a   
 more intimate and familiar Commerce. §. I.

WHAT Tyrant is there, what Robber, or open Violator of the Laws of Society, who has not a Companion, or some particular Set, either of his own Kindred, or such as he calls Friends; with whom he gladly shares his Good; in whose Welfare he delights; and whose Joy and Satisfaction he makes *his own*? What Person in the world is there, who receives not some Impressions from the Flattery or Kindness of such as are familiar with him? 'Tis to this soothing Hope and Expectation of Friendship, that almost all our Actions have some reference. 'Tis this which goes thro' our whole Lives, and mixes it-self even with most of our Vices. Of this, *Vanity, Ambition, and Luxury*, have a share; and many other Disorders of our Life partake. Even the unchastest *Love* borrows largely from this Source. So that were Pleasure to be computed in the same way as other things commonly are; it might properly be said, that out of these two Branches (*viz. Community or Participation in the Pleasures of others, and Belief of meriting well from others*) wou'd arise more than nine Tenths of whatever is enjoy'd in Life. And thus in the main Sum of Happiness, there is scarce a single Article, but what

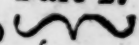


Book 2. derives it-self from social Love, and depends immediately on the natural and kind Affections.

Now such as CAUSES are, such must be their EFFECTS. And therefore as *natural Affection* or *social Love* is perfect, or imperfect; so must be *the Content* and *Happiness* depending on it.

*Partial  
Affection  
examin'd.*

BUT lest any shou'd imagine with themselves that an *inferiour* Degree of natural Affection, or an *imperfect partial* Regard of this sort, can supply the place of an *intire, sincere, and truly moral* one; lest a small Tincture of social Inclination shou'd be thought sufficient to answer the End of Pleasure in Society, and give us that Enjoyment of *Participation* and *Community* which is so essential to our Happiness; we may consider first, That PARTIAL AFFECTION, or social Love *in part*, without regard to a compleat Society or *Whole*, is in it-self an Inconsistency, and implies an absolute Contradiction. Whatever Affection we have towards any thing besides *our-selves*; if it be not of the *natural sort* towards the System, or Kind; it must be, of all other Affections, the most *dissociable*, and destructive of the Enjoyments of Society: If it be really of the natural sort, and apply'd only to some *one* Part of Society,

ciety, or of a Species, but not to the Spe- Part 2.  
 cies or Society *it-self*; there can be no   
 more account given of it, than of the most §. 1.  
 odd, capricious, or humourfom Passion  
 which may arise. The Person, therefore,  
 who is conscious of this Affection, can be  
 conscious of no *Merit* or *Worth* on the ac-  
 count of it. Nor can the Persons on whom  
 this capricious Affection has chanc'd to fall,  
 be in any manner secure of its Continuance  
 or Force. As it has no Foundation or  
 Establishment *in Reason*; so it must be ea-  
 sily removable, and subject to alteration,  
*without Reason*. Now the Variableness of  
 such sort of Passion, which depends solely  
 on Capriciousness and Humour, and under-  
 goes the frequent Successions of alternate  
 Hatred and Love, Aversion and Inclina-  
 tion, must of necessity create continual  
 Disturbance and Disgust, give an allay to  
 what is immediately enjoy'd in the way of  
 Friendship and Society, and in the end ex-  
 tinguish, in a manner, the very Inclination  
 towards Friendship and human Commerce.  
 Whereas, on the other hand, INTIRE  
 AFFECTION (from whence *Integrity* has  
 its name) as it is answerable to it-self, pro-  
 portionable, and rational; so it is irrefra-  
 gable, solid, and durable. And as in the  
 case of *Partiality*, or vitious Friendship,  
 which has no rule or order, every Reflec-  
 tion of the Mind necessarily makes to its  
 disadvantage, and lessens the Enjoyment;

Book 2. so in the case of *Integrity*, the Consciousness of just Behaviour towards Mankind in general, casts a good reflection on each friendly Affection in particular, and raises the Enjoyment of Friendship still the higher, in the way of *Community* or *Participation* above-mention'd.

Partial  
Affection.

AND in the next place, as PARTIAL AFFECTION is fitted only to a short and slender Enjoyment of those Pleasures of *Sympathy* or *Participation with others*; so neither is it able to derive any considerable Enjoyment from that other principal Branch of human Happiness, viz. *Consciousness of the actual or merited Esteem of others*. For whence shou'd this *Esteem* arise? The *Merit*, surely, must in it-self be mean, whilst the Affection is so precarious and uncertain. What Trust can there be to a mere *casual Inclination* or *capricious Liking*? Who can depend on such a Friendship as is founded on no moral Rule, but fantastically assign'd to some single Person, or small *Part* of Mankind, exclusive of Society, and the *Whole*?

IT may be consider'd, withal, as a thing impossible; That they who esteem or love by any other Rule than that of *Virtue*, shou'd place their Affection on such Subjects as they can long esteem or love. 'Twill be hard for them, in the number  
of

of their so belov'd Friends, to find any, in Part. 2. whom they can heartily rejoice; or whose reciprocal Love or Esteem they can sincerely prize, and enjoy. Nor can those Pleasures be sound or lasting, which are gather'd from a Self-Flattery, and false Persuasion of the Esteem and Love of others, who are incapable of any sound Esteem or Love. It appears therefore how much the Men of narrow or *partial* Affection must be Losers in this sense, and of necessity fall short in this second principal Part of mental Enjoyment.

MEAN while *intire Affection* has all the opposite advantages. It is equal, constant, accountable to it-self, ever satisfactory, and pleasing. It gains Applause and Love from the *best*; and in all disinterested cases, from the very *worst* of Men. We may say of it, with justice, that it carries with it a Consciousness of merited Love and Approbation from all Society, from all intelligent Creatures, and from whatever is Original to all other Intelligence. And if there be in Nature any such *Original*; we may add, that the Satisfaction which attends *Intire Affection*, is full, and noble, in proportion to its *final Object*, which contains all Perfection; according to the Sense of *Theism* above-noted. For this, as has been shewn, is the result of *Virtue*. And to have this INTIRE AFFECTION OF INTEGRITY of



Book 2. of Mind, is to live according to Nature, and the Dictates and Rules of *supreme Wisdom*.  
*Intire Affection.* This is Morality, Justice, Piety, and natural Religion.

BUT lest this Argument shou'd appear perhaps too *scholastically* stated, and in Terms and Phrases, which are not of familiar use; we may try whether possibly we can set it yet in a plainer light.

LET any-one, then, consider well those Pleasures which he receives either in private Retirement, Contemplation, Study, and Converse *with himself*; or in Mirth, Jollity, and Entertainment, with *others*; and he will find, That they are wholly founded in *An easy Temper, free of Harshness, Bitterness, or Distaste*; and in *A Mind or Reason well compos'd, quiet, easy within itself, and such as can freely bear its own Inspection and Review*. Now such A MIND, and such A TEMPER, which fit and qualify for the Enjoyment of the Pleasures mention'd, must of necessity be owing to the *natural and good Affections*.

TEM-  
PER.

AS to what relates to TEMPER, it may be consider'd thus. There is no State of outward Prosperity, or flowing Fortune, where *Inclination* and *Desire* are always satisfy'd, *Fancy* and *Humour* pleas'd.  
 There

There are almost hourly some Impediments Part 2.  
or Crosses to the Appetite; some Accidents §. 1.  
or other *from without*; or something *from within*, to check the licentious Course of the indulg'd Affections. They are not always to be satisfy'd by mere Indulgence. And when a Life is guided by *Fancy* only, there is sufficient Ground of Contrariety and Disturbance. The very ordinary Lassitudes, Uneasinesses, and Defects of Disposition in the soundest Body; the interrupted Course of the Humours, or Spirits in the healthiest People; and the accidental Disorders common to every Constitution, are sufficient, we know, on many occasions, to breed Uneasiness and Distaste. And this, in time, must grow into a Habit; where there is nothing to oppose its progress, and hinder its prevailing on the Temper. Now the only sound Opposite to ILL HUMOUR, is *natural and kind Affection*. For we may observe, that when the Mind, upon reflection, resolves at any time to suppress this Disturbance already risen in the Temper, and sets about this reforming Work with heartiness, and in good earnest; it can no otherwise accomplish the Undertaking, than by introducing into the affectionate Part some gentle Feeling of the social and friendly kind; some enlivening Motion of Kindness, Fellowship, Complacency or Love, to allay and convert that contrary Motion of Impatience and Discontent.

## Book 2.


  
 Temper.

IF it be said perhaps, that in the case before us, *Religious Affection* or *Devotion* is a sufficient and proper Remedy; we answer, That 'tis according as the Kind may happily prove. For if it be of the pleasant and chearful sort, 'tis of the very kind of *natural Affection* it-self; if it be of the \* dismal or fearful sort; if it brings along with it any Affection opposite to Manhood, Generosity, Courage, or Free-Thought; there will be nothing gain'd by this Application: and the Remedy will, in the issue, be undoubtedly found *worse than the Disease*. The severest Reflections on our Duty, and the Consideration merely of what is by *Authority* and *under Penaltys* enjoyn'd, will not by any means serve to calm us on this occasion. The more dismal our Thoughts are on such a Subject; the worse our Temper will be, and the readier to discover it-self in Harshness, and Austerity. If, perhaps, by Compulsion, or thro any Necessity or Fear incumbent, a different Carriage be at any time affected, or different Maxims own'd; the Practice at the bottom will be still the same. If *the Countenance* be compos'd; *the Heart*, however, will not be chang'd. The ill Passion may for the time be with-held from breaking into Action; but will not be subdu'd, or in

\* VOL. I. p. 32, 33, &c. And VOL. III. p. 115, 116, 124—128.

the least debilitated against the next occasion. So that in such a Breast as this, whatever *Devotion* there may be; 'tis likely there will in time be little of an *easy Spirit*, or *good Temper* remaining; and consequently few and slender Enjoyments of a *mental kind*. Part 2.  
§. 1.

IF it be objected, on the other hand, that tho in melancholy Circumstances ill Humour may prevail, yet in a Course of outward Prosperity, and in the height of Fortune, there can nothing probably occur which shou'd thus sour *the Temper*, and give it such disrelish as is suggested; we may consider, that the most humour'd and indulg'd State is apt to receive the most disturbance from every Disappointment or smallest Ail. And if Provocations are easiest rais'd, and the Passions of Anger, Offence, and Enmity are found the highest in the most indulg'd State of Will and Humour; there is still the greater need of a Supply from *social Affection*, to preserve *the Temper* from running into Savageness and Inhumanity. And this, the Case of Tyrants, and most unlimited Potentates, may sufficiently verify and demonstrate.

NOW as to the other part of our CON-  
sideration, which relates to a MIND or  
*Reason well compos'd and easy within it-self;*  
upon



Book 2. upon what account this Happiness may be  
*Reflection.* thought owing to *natural Affection*, we may  
possibly resolve our-selves, after this manner. It will be acknowledg'd that a Creature, such as Man, who from several degrees of Reflection has risen to that Capacity which we call Reason and Understanding; must in the very use of this his reasoning Faculty, be forc'd to receive Reflections back into his Mind of what passes in it-self, as well as in the Affections, or Will; in short, of whatsoever relates to his Character, Conduct, or Behaviour amidst his Fellow-Creatures, and in Society. Or shou'd he be of himself unapt; there are others ready to remind him, and refresh his Memory, in this way of Criticism. We have all of us Remembrancers enow to help us in this Work. Nor are the greatest Favourites of Fortune exempted from this Task of Self-Inspection. Even Flattery it-self, by making the View agreeable, renders us more attentive this way, and insnares us in the Habit. The vainer any Person is, the more he has his Eye inwardly fix'd upon himself; and is, after a certain manner, employ'd in this home-Survey. And when a true Regard to our-selves cannot oblige us to this Inspection, a false Regard to others, and a Fondness for Reputation raises a watchful Jealousy, and furnishes us sufficiently with Acts of Reflection on our own Character and Conduct.

IN

IN whatever manner we consider of this, we shall find still, that every reasoning or reflecting Creature is, by his Nature, forc'd to endure the *Review* of his own Mind, and Actions; and to have Representations of himself, and his inward Affairs, constantly passing before him, obvious to him, and revolving in his Mind. Now as nothing can be more grievous than this is, to one who has thrown off *natural Affection*; so nothing can be more delightful to one who has preserv'd it with sincerity.

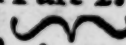
THERE are TWO Things, which to a *Conscience*. rational Creature must be horridly offensive and grievous; viz. "To have the  
" Reflection in his Mind of any *unjust*  
" Action or Behaviour, which he knows  
" to be naturally *odious* and *ill-deserving*:"  
" Or, of any foolish Action or Behaviour,  
" which he knows to be prejudicial to his  
" own *Interest* or *Happiness*."

THE former of these is alone properly *Moral Conscience*. call'd CONSCIENCE; whether in a moral, or religious Sense. For to have Awe and Terroure of the Deity, does not, of itself, imply Conscience. No one is esteem'd the more conscientious for the fear of evil Spirits, Conjurations, Enchantments, or whatever may proceed from any unjust, capricious, or devilish Nature. Now to fear  
GOD

Book 2. GOD any otherwise than as in consequence of some justly blameable and imputable *Moral* *Conscience.* Act, is to fear a *devilish* Nature; not a *divine* one. Nor does the Fear of Hell, or a thousand *Terrors* of the DEITY imply Conscience; unless where there is an Apprehension of what is *wrong, odious, morally deform'd, and ill-deserving.* And where this is the Case, there *Conscience* must have effect, and Punishment of necessity be apprehended; even tho it be not expressly threaten'd.

AND thus *religious Conscience* supposes *moral or natural Conscience.* And tho the former be understood to carry with it the Fear of divine Punishment; it has its force however from the apprehended moral Deformity and Odiousness of any Act, with respect purely to the Divine Presence, and the natural Veneration due to such a suppos'd Being. For in such a Presence, the Shame of Villany or Vice must have its force, independently on that further Apprehension of the magisterial Capacity of such a Being, and his Dispensation of particular Rewards or Punishments in a future State.

IT has been already said, that no Creature can maliciously and intentionally *do ill*, without being sensible, at the same time, that he *deserves ill.* And in this respect, every sensible Creature may be said to have *Conscience.*

*Conscience.* For with all Mankind, and all Part 2.  
intelligent Creatures, this must ever hold,   
“ That *what* they know they deserve from §. 1.  
“ every-one, *that* they necessarily must  
“ fear and expect from All.” And thus  
Suspensions and ill Apprehensions must arise,  
with Terrours both of Men and of the DE-  
ITY. But besides this, there must in eve-  
ry rational Creature, be yet farther *Con-*  
*science* ; viz. From Sense of Deformity in  
*what is thus ill-deserving and unnatural* : and  
from a consequent Shame or Regret of incur-  
ring what is odious, and moves Aversion.

THERE scarcely is, or can be any Crea-  
ture, whom Consciousness of Villany, *as*  
*such* merely, does not at all offend ; nor any  
thing opprobrious or heinously imputable,  
move, or affect. If there be such a one ;  
'tis evident he must be absolutely indiffe-  
rent towards moral Good or Ill. If this  
indeed be his Case ; 'twill be allow'd he  
can be no-way capable of natural Affec-  
tion : If not of that ; then neither of any  
social Pleasure, or mental Enjoyment, as  
shewn above ; but on the contrary, he  
must be subject to all manner of horrid, un-  
natural, and ill Affection. So that to  
want CONSCIENCE, or *natural Sense of*  
*the Odiousness of Crime and Injustice*, is to  
be most of all miserable in Life : but where  
*Conscience*, or *Sense* of this sort, remains ;  
there, consequently, whatever is committed



Book 2, against it, must of necessity, by means of  
 ~~~~~ Reflection, as we have shewn, be conti-  
 Moral nually shameful, grievous and offensive.
 Conscience.

A MAN who in a Passion happens to kill his Companion, relents immediately on the sight of what he has done. His Revenge is chang'd into Pity; and his Hatred turn'd against himself. And this merely by the Power of the Object. On this account he suffers Agonys; the Subject of this continually occurs to him; and of this he has a constant ill Remembrance and displeasing Consciousness. If on the other side, we suppose him *not* to relent or suffer any real Concern or Shame; then, either he has no Sense of the Deformity of Crime and Injustice, no natural Affection, and consequently no Happiness or Peace within: or if he has any Sense of moral Worth or Goodness, it must be of a perplex'd, and contradictory kind. He must pursue an inconsistent Notion, idolize some
 False Con- false Species of Virtue, and affect as noble,
 science, gallant, or worthy, that which is irrational and absurd. And how tormenting this must be to him, is easy to conceive. For never can such a *Phantom* as this, be reduc'd to any certain Form. Never can this PROTEUS of Honour be held steddily, to one Shape. The Pursuit of it can only be vexatious and distracting. There is nothing beside real Virtue (as has been shewn)
 which

which can possibly hold any proportion to Part 2.
Esteem, Approbation, or good Conscience.

§. I.

And he who, being led by false Religion or prevailing Custom, has learnt to esteem or admire any thing as Virtue which is not really such; must either thro the Inconsistency of such an Esteem, and the perpetual Immoralities occasion'd by it, come at last to lose all Conscience, and so be miserable in the worst way: or, if he retains any Conscience at all, it must be of a kind never satisfactory, or able to bestow Content. For 'tis impossible that a cruel Enthusiast, or *Bigot*, a Persecutor, a Murderer, a *Bravo*, a Pirate, or any Villain of less degree, who is false to the Society of Mankind in general, and contradicts natural Affection; shou'd have any fix'd Principle at all, any real Standard or Measure by which he can regulate his Esteem, or any solid Reason by which to form his Approbation of *any one* moral Act. And thus the more he sets up *Honour*, or advances *Zeal*; the worse he renders his Nature, and the more detestable his Character. The more he engages in the Love or Admiration of any Action or Practice, as great and glorious, which is in it-self morally ill and vicious; the more Contradiction and Self-disapprobation he must incur. For there being nothing more certain than this,

“ That no natural Affection can be contradicted, nor no unnatural one advanc'd,

Book 2. "without a prejudice in some degree to all
 ~~~~~ "natural Affection in general:" it must  
*False Con-* follow, "That inward Deformity grow-  
*science,* "ing greater, by the Incouragement of  
 "unnatural Affection; there must be so  
 "much the more Subject for dissatisfactory  
 "Reflection, the more any false Principle  
 "of Honour, any false Religion, or Su-  
 "perstition prevails."

So that whatever Notions of this kind  
 are cherish'd; or whatever Character af-  
 fected, which is contrary to moral Equity,  
 and leads to Inhumanity, thro a *false Con-*  
*science,* or *wrong Sense of Honour,* serves  
*Causes Re-* only to bring a Man the more under the  
*proach* Lash of *real and just Conscience,* Shame  
*from true.* and Self-Reproach. Nor can any one,  
 who, by any pretended Authority, com-  
 mits one single Immorality, be able to  
 satisfy himself with any Reason, why he  
 shou'd not at another time be carry'd fur-  
 ther, into all manner of Villany; such per-  
 haps as he even abhors to think of. And  
 this is a Reproach which a Mind must of  
 necessity make to it-self upon the least  
 Violation of natural Conscience; in doing  
 what is *morally deform'd and ill-deserving;*  
 tho warranted by any Example or Prece-  
 dent amongst Men, or by any suppos'd In-  
 junction or Command of higher Powers.

Now

## Part 2.

## §. 1.

Conscience

from In-

terest.

Now as for that other part of Conscience, viz. the remembrance of *what was at any time unreasonably and foolishly done, in prejudice of one's real Interest or Happiness*: This dissatisfactory Reflection must follow still and have effect; wheresoever there is a Sense of moral Deformity, contracted by Crime, and Injustice. For even where there is no Sense of moral Deformity, as *such merely*; there must be still a Sense of the ill Merit of it with respect to God and Man. Or tho there were a possibility of excluding for ever all Thoughts or Suspicions of any superior Powers, yet considering that this Insensibility towards moral Good or Ill implies a total Defect in natural Affection, and that this Defect can by no Dissimulation be conceal'd; 'tis evident that a Man of this unhappy Character must suffer a very sensible Loss in the Friendship, Trust, and Confidence of other Men; and consequently must suffer in his Interest and outward Happiness. Nor can the Sense of this Disadvantage fail to occur to him; when he sees, with Regret, and Envy, the better and more grateful Terms of Friendship, and Esteem, on which better People live with the rest of Mankind. Even therefore where natural Affection is wanting; 'tis certain still, that by Immorality, necessarily hap-



Book 2. pening thro want of such Affection, there must be disturbance from Conscience of this sort, *viz.* from *Sense of what is committed imprudently, and contrary to real Interest and Advantage.*

Conclusion  
drawn  
from the  
MEN-  
TAL  
PLEA-  
SURES.

FROM all this we may easily conclude, how much our Happiness depends on *natural and good Affection*. For if the chief Happiness be from the MENTAL PLEASURES; and the chief *mental Pleasures* are such as we have describ'd, and are founded in *natural Affection*; it follows, "That  
" *to have the natural Affections, is to have*  
" *the chief Means and Power of Self-Enjoy-*  
" *ment, the highest Possession and Happiness*  
" *of Life.*"

Pleasures  
of the  
SENSE,

Dependent  
also on na-  
tural Af-  
fection.

NOW as to the *Pleasures of THE BODY*, and the *Satisfactions* belonging to *mere SENSE*; 'tis evident, they cannot possibly have their Effect, or afford any valuable Enjoyment, otherwise than by the means of *social and natural Affection*.

Vulgar  
Epicurism.

TO *live well*, has no other meaning with some People, than to *eat and drink well*. And methinks 'tis an unwary Concession we make in favour of these pretended *good Livers*, when we join with 'em, in honouring their way of Life with the Title of *living fast*. As if they liv'd the fastest  
who

who took the greatest Pains to enjoy least Part 2.  
 of Life: For if our Account of Happi-  
 ness be right; the greatest Enjoyments in <sup>§. 1.</sup>  
 Life are such as these Men pass over in <sup>Pleasures</sup>  
 their haste, and have scarce ever allow'd <sup>of the</sup>  
 themselves the liberty of tasting. <sup>Sense.</sup>

BUT as considerable a Part of Volup-  
 tuousness as is founded in *the Palat*; and  
 as notable as the Science is, which depends  
 on it; one may justly presume that the  
 Ostentation of Elegance, and a certain <sup>Imagina-</sup>  
 Emulation and Study how to excel in this <sup>tion, Fan-</sup>  
 sumptuous Art of Living, goes very far in <sup>cy.</sup>  
 the raising such a high Idea of it, as is ob-  
 serv'd among the Men of Pleasure. For  
 were the Circumstances of a Table and  
 Company, Equipages, Services, and the rest  
 of the Management withdrawn; there  
 wou'd be hardly left any Pleasure worth  
 acceptance, even in the Opinion of the  
 most Debauch'd themselves.

THE very Notion of a *Debauch* (which <sup>A De-</sup>  
 is a Sally into whatever can be imagin'd of <sup>bauch.</sup>  
 Pleasure and Voluptuousness) carries with  
 it a plain reference to Society, or Fellow-  
 ship. It may be call'd a *Surfeit*, or *Excess*  
*of Eating and Drinking*, but hardly a *De-*  
*bauch* of that kind, when the Excess is  
 committed separately, out of all Society,  
 or Fellowship. And one who abuses him-  
 self in this way, is often call'd a *Sot*, but

Book 2. never a *Debauchee*. The Courtizans, and even the commonest of Women, who live by Prostitution, know very well how necessary it is, that every-one whom they entertain with their Beauty, shou'd believe there are Satisfaction reciprocal; and that Pleasures are no less *given* than *receiv'd*. And were this Imagination to be wholly taken away, there wou'd be hardly any of the grosser sort of Mankind, who wou'd not perceive their remaining Pleasure to be of slender Estimation.

Pleasures  
of the  
Sense.

Women.

WHO is there can well or long enjoy any thing, when *alone*, and abstracted perfectly, even in his very Mind and Thought, from every thing belonging to Society? Who wou'd not, on such Terms as these, be presently cloy'd by any sensual Indulgence? Who wou'd not soon grow uneasy with his Pleasure, however exquisite, till he had found means to impart it, and make it *truly pleasant* to him, by communicating, and sharing it at least with some *one* single Person? Let Men imagine what they please; let 'em suppose themselves ever so selfish; or desire ever so much to follow the Dictates of that narrow Principle, by which they wou'd bring Nature under restraint: Nature will break out; and in Agonys, Disquiets, and a distemper'd State, demonstrate evidently

dently the ill Consequence of such Violence, the Absurdity of such a Device, and the Punishment which belongs to such a monstrous and horrid Endeavour. Part 2.  
§. 1.

THUS, therefore, not only the Pleasures of the Mind, but even those of the Body depend on natural Affection: inso-  
much that where this is wanting, they not only lose their Force, but are in a manner converted into Uneasiness and Disgust. The Sensations which shou'd naturally afford Contentment and Delight, produce rather Discontent and Sourness, and breed a Wearisomness and Restlessness in the Disposition. This we may perceive by the perpetual Inconstancy, and Love of Change, so remarkable in those who have nothing communicative or friendly in their Pleasures. *Good Fellowship*, in its abus'd Sense, seems indeed to have something more constant and determining. The Company supports the Humour. 'Tis the same in *Love*. A certain Tenderness and Generosity of Affection supports the Passion, which otherwise wou'd instantly be chang'd. The perfectest Beauty cannot, of it-self, retain, or fix it. And that Love which has no other Foundation, but relies on this exterior kind, is soon turn'd into Aversion. Satiety, perpetual Disgust, and Feverishness of Desire, attend those who passionately

*Pleasures of the Sense,*

*Convertible into Disgust;*

*Variable:*

*Insupportable.*



Book 2. nately study Pleasure. They best enjoy it, who study to regulate their Passions. And by this they will come to know how absolute an Incapacity there is in any thing sensual to please, or give Contentment, where it depends not on something friendly or social, something conjoin'd, and in affinity with *kind* or *natural Affection*.

*Pleasures of the Sense.*

*Ballance of the Affections.* BUT E'ER we conclude this Article of *social* or *natural Affection*, we may take a general View of it, and bring it, once for all, into the Scale; to prove what kind of \* BALLANCE it helps to make *with-in*; and what the Consequence may be, of its *Deficiency*, or *light Weight*.

THERE is no-one of ever so little Understanding in what belongs to a human Constitution, who knows not that without Action, Motion, and Employment, *the Body* languishes, and is oppress'd; its Nourishment turns to Disease; the Spirits, unemploy'd abroad, help to consume the Parts within; and Nature, as it were, preys upon her-self. In the same manner, the sensible and living Part, *the Soul* or *Mind*, wanting its proper and natural

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\* *Supra*, p. 92, 93, &c.

Exercise,

Exercise, is burden'd and diseas'd. Its Part 2.  
 Thoughts and Passions being unnaturally  
 with-held from their due Objects, turn *§. 1.*  
 against it-self, and create the highest Im- *Ballance of*  
 patience and Ill-Humour. *the Affec-*  
*tions.*

IN \* *Brutes*, and other Creatures, who  
 have not the Use of Reason or Reflection  
 (at least not after the manner of Man- *Instance in*  
 kind) 'tis so order'd in Nature, that by *the Ani-*  
 their daily Search after Food, and their *mal Kinds.*  
 Application either towards the Business of  
 their Livelihood, or the Affairs of their  
 Species or Kind, almost their whole time  
 is taken up, and they fail not to find full  
 Employment for their Passion, according  
 to that degree of Agitation to which they  
 are fitted, and which their Constitution  
 requires. If any one of these Creatures  
 be taken out of his natural laborious State,  
 and plac'd amidst such a Plenty as can pro-  
 fusely administer to all his Appetites and  
 Wants; it may be observ'd, that as his Cir-  
 cumstances grow thus luxuriant, his Tem-  
 per and Passions have the same Growth.  
 When he comes, at any time, to have the  
 Accommodations of Life at a cheaper and  
 easier rate than was at first intended him  
 by Nature, he is made to pay dear for  
 'em in another way; by losing his natu-

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\* *Supra*, p. 92, 93. And *Infra*, p. 307, 8, 9, &c. And  
 VOL. III. p. 216, 217, &c.

Book 2. *ral* good Disposition, and the Orderliness  
 of his Kind or Species.

*Ballance of  
 the Affec-  
 tions.*

*Animal  
 Kinds.*

THIS needs not to be demonstrated by particular Instances. Whoever has the least knowledge of Natural History, or has been an Observer of the several Breeds of Creatures, and their ways of Life, and Propagation, will easily understand this Difference of Orderliness between the *Wild* and the *Tame* of the same Species. The latter acquire new Habits; and deviate from their original Nature. They lose even the common Instinct and ordinary Ingenuity of their Kind; nor can they ever regain it, whilst they continue in this pamper'd State: But being turn'd to shift abroad, they resume the natural Affection and Sagacity of their Species. They learn to unite in stricter Fellowship; and grow more concern'd for their Offspring. They provide against the Seasons, and make the most of every Advantage given by Nature for the Support and Maintenance of their particular Species, against such as are foreign and hostile. And thus as they grow busy and imploy'd, they grow regular and good. Their Petulancy and Vice forsakes them with their Idleness and Ease.

*Mankind.*

IT happens with *Mankind*, that whilst some are by necessity confin'd to Labour, others

others are provided with abundance of Part 2.  
all things, by the Pains and Labour of §. 1.  
Inferiours. Now, if among the superiour  
and easy sort, there be not something of  
fit and proper Employment rais'd in the  
room of what is wanting in common La-  
bour and Toil; if instead of an Applica-  
tion to any sort of Work, such as has a  
good and honest End in Society (as Let-  
ters, Sciences, Arts, Husbandry, publick  
Affairs, Oeconomy, or the like) there be  
a thorow Neglect of all Duty or Employ-  
ment; a settled Idleness, Supineness, and  
Inactivity; this of necessity must occa-  
sion a most relax'd and dissolute State: It  
must produce a total Disorder of the Pas-  
sions, and break out in the strangest Irre-  
gularitys imaginable.

WE see the enormous Growth of Lux-  
ury in capital Citys, such as have been  
long the Seat of Empire. We see what  
Improvements are made in Vice of every  
kind, where numbers of Men are main-  
tain'd in lazy Opulence, and wanton Plen-  
ty. 'Tis otherwise with those who are  
taken up in honest and due Employment,  
and have been well inur'd to it from their  
Youth. This we may observe in the har-  
dy remote Provincials, the Inhabitants of  
smaller Towns, and the industrious sort of  
common People; where 'tis rare to meet  
with any Instances of those Irregularitys,  
which



Book 2. which are known in Courts and Palaces,  
 and in the rich Foundations of easy and  
 pamper'd Priests.

*Ballance of  
the Affec-  
tions.*

Now if what we have advanc'd concerning an *inward Constitution* be real and just; if it be true that Nature works by a just Order and Regulation as well in the Passions and Affections, as in the Limbs and Organs which she forms; if it appears withal, that she has so constituted this *inward Part*, that nothing is so essential to it as *Exercise*; and no Exercise so essential as that of *social* or *natural Affection*: it follows, that where this is remov'd or weaken'd, the *inward Part* must necessarily suffer and be impair'd. Let Indolence, Indifference, or Insensibility, be study'd as an Art, or cultivated with the utmost Care; the Passions thus restrain'd will force their Prison, and in one way or another procure their Liberty, and find full Employment. They will be sure to create to themselves *unusual* and *unnatural* Exercise, where they are cut off from such as is *natural* and *good*. And thus in the room of orderly and natural Affection, new and unnatural must be rais'd, and all *inward Oeconomy*. Order and Oeconomy destroy'd.

ONE must have a very imperfect Idea of the Order of Nature in the Formation and Structure of Animals, to imagine that  
 so

so great a *Principle*, so fundamental a Part Part 2.  
 as that of *natural Affection* shou'd possibly  
 be lost or impair'd, without any inward §. 1.  
 Ruin or Subversion of the Temper and  
 Frame of Mind.

WHOEVER is the least vers'd in this  
 moral kind of Architecture, will find the  
 inward *Fabrick* so adjusted, and *the whole Fabrick*.  
 so nicely built; that the barely extend-  
 ing of a single Passion a little too far, or  
 the continuance of it too long, is able to  
 bring irrecoverable Ruin and Misery. He  
 will find this experienc'd in the ordinary  
 Case of Phrenzy, and Distraction; when  
 the Mind, dwelling too long upon *one*  
 Subject (whether prosperous or calami-  
 tous) sinks under the weight of it, and  
 proves what the necessity is, of a due  
*Ballance*, and Counterpoise in the Affec-  
 tions. He will find, that in every diffe-  
 rent Creature, and distinct Sex, there is  
 a different and distinct *Order, Set, or Suit*  
 of Passions; proportionable to the diffe-  
 rent Order of Life, the different Functions  
 and Capacitys assign'd to each. As the  
 Operations and Effects are different, so are  
 the Springs and Causes in each System.  
 The inside Work is fitted to the outward  
 Action and Performance. So that where  
 Habits or Affections are dislodg'd, mis-  
 plac'd, or chang'd; where those belonging  
 to one Species are intermix'd with those be-  
 longing

Book 2. longing to another, there must of necessity be Confusion and Disturbance within.

*Balance of  
the Affec-  
tions.*

*Monsters.*

ALL this we may observe easily, by comparing the more perfect with the imperfect Natures, such as are imperfect from their Birth, by having suffer'd Violence *within*, in their earliest *Form*, and inmost *Matrix*. We know how it is with *Monsters*, such as are compounded of different Kinds, or different Sexes. Nor are they less *Monsters*, who are mishapen or distorted in an inward Part. The ordinary Animals appear unnatural and monstrous, when they lose their proper Instincts, forsake their Kind, neglect their Offspring, and pervert those Functions or Capacities bestow'd by Nature. How wretched must it be, therefore, for MAN, of all other Creatures, to lose that *Sense*, and *Feeling*, which is proper to him as a MAN, and suitable to his Character, and Genius? How unfortunate must it be for a Creature, whose dependence on Society is greater than any others, to lose that *natural Affection* by which he is prompted to the Good and Interest of his Species, and Community? Such indeed is Man's natural Share of this *Affection*, that *He*, of all other Creatures, is plainly the least able to bear Solitude. Nor is any thing more apparent, than that there is naturally in every Man such



such a degree of social Affection as in-Part 2.  
clines him to seek the Familiarity and Friendship of his Fellows. 'Tis here that §. 1.  
he lets loose a Passion, and gives reins to a Desire which can hardly by any struggle or inward violence be with-held; or if it be, is sure to create a Sadness, Dejection, and Melancholy in the Mind. For whoever is unsociable, and voluntarily shuns Society, or Commerce with the World, must of necessity be morose and ill-natur'd. He, on the other side, who is with-held by force or accident, finds in his Temper the ill Effects of this Restraint. The Inclination, when suppress'd, breeds Discontent; and on the contrary affords a healing and enlivening Joy, when acting at its liberty, and with full scope: as we may see particularly, when after a time of Solitude and long Absence, the Heart is open'd, the Mind disburden'd, and the Secrets of the Breast unfolded to a Bosom-Friend.

THIS we see yet more remarkably instanc'd in Persons of the most elevated Stations; even in Princes, Monarchs, and those who seem by their Condition to be above ordinary human Commerce, and who affect a sort of distant Strangeness from the rest of Mankind. But their Carriage is not the same towards *all* Men. The wiser and better sort, it's true, are



Book 2. often held at a distance ; as unfit for  
*Ballance of* their Intimacy, or secret Trust. But to  
*the Affec-* compensate this, there are others substi-  
*tions.* tuted in their room, who tho they have  
 the least Merit, and are perhaps the most  
 vile and contemptible of Men, are suffi-  
 cient, however, to serve the purpose of  
 an imaginary Friendship, and can become  
*Favourites* in form. These are the Sub-  
 jects of Humanity in *the Great*. For These  
 we see them often in concern and pain :  
 in These they easily confide : to These  
 they can with pleasure communicate their  
 Power and Greatness, be open, free, ge-  
 nerous, confiding, bountiful ; as rejoicing  
 in the Action it-self : having no Intention  
 or Aim beyond it ; and their Interest, in  
 respect of Policy, often standing a quite  
 contrary way. But where neither the  
 Love of Mankind, nor the Passion for  
 Favourites prevails, the Tyrannical Tem-  
 per fails not to shew it-self in its proper  
 colours, and to the life, with all the Bit-  
 terness, Cruelty, and Mistrust, which be-  
 long to that solitary and gloomy State of  
 un-communicative and un-friendly Great-  
 ness. Nor needs there any particular Proof  
 from History, or present Time, to second  
 this Remark.

THUS it may appear, how much  
 NATURAL AFFECTION is predomi-  
 nant ;

nant; how it is inwardly join'd to us, Part 2.  
and implanted in our Natures; how in-  
terwoven with our other Passions; and §. 2.  
how essential to that regular Motion and  
Course of our Affections, on which our  
Happiness and Self-Enjoyment so imme-  
diately depend.

AND thus we have demonstrated, That  
as, *on one side*, TO HAVE THE NATU-  
RAL AND GOOD AFFECTIONS, IS  
TO HAVE THE CHIEF MEANS AND  
POWER OF SELF-ENJOYMENT: SO,  
*on the other side*, TO WANT THEM, IS  
CERTAIN MISERY, AND ILL.

## S E C T. II.

WE are now to prove, That BY HAV-  
ING THE SELF-PASSIONS TOO <sup>Proof;  
from the  
Self-Pas-  
sions.</sup>  
INTENSE OR STRONG, A CREATURE  
BECOMES MISERABLE.

IN order to this, we must, according to  
Method, enumerate those Home-Affec-  
tions, which relate to the private Interest  
or separate Oeconomy of the Creature:  
such as *Love of Life*;—*Resentment of*  
*Injury*;—*Pleasure, or Appetite towards*  
*Nourishment and the Means of Generation*;  
—*Interest, or Desire of those Conveni-*  
*ences, by which we are well provided for,*  
K 2 and

Book 2. and maintain'd ;——*Emulation*, or *Love of Praise and Honour* ;——*Indolence*, or *Love of Ease and Rest*.—— These are the Affections which relate to the private System, and constitute whatever we call *Interestedness* or *Self-Love*.

Self-Passions.

Now these Affections, if they are moderate, and within certain Bounds, are neither injurious to social Life, nor a hindrance to Virtue : but being in an extreme degree, they become *Cowardice*,——*Revengefulness*,——*Luxury*,——*Avarice*,——*Vanity* and *Ambition*,——*Sloth* ;——and, as such, are own'd vicious and ill, with respect to human Society. How they are ill also with respect to the private Person, and are to his own disadvantage as well as that of the Publick, we may consider, as we severally examine them.

Love of Life.

IF THERE were any of these Self-Passions, which for the Good and Happiness of the Creature might be oppos'd to *Natural Affection*, and allow'd to overballance it ; THE DESIRE AND LOVE OF LIFE wou'd have the best Pretence. But it will be found perhaps, that there is no Passion which, by having much allow'd to it, is the occasion of more Disorder and Misery.

THERE

THERE is nothing more certain, or more universally agreed than this; "That *Life* may sometimes be even a Misfortune and Misery." To enforce the continuance of it in Creatures reduc'd to such Extremity, is esteem'd the greatest Cruelty. And tho Religion forbids that any one shou'd be his own Reliever; yet if by some fortunate accident, Death offers of *it-self*, it is embrac'd as highly welcome. And on this account the nearest Friends and Relations often rejoice at the Release of one intirely belov'd; even tho he himself may have been so weak as earnestly to decline Death, and endeavour the utmost Prolongment of his own un-eligible State.

SINCE *Life*, therefore, may frequently prove a Misfortune and Misery; and since it naturally becomes so, by being only prolong'd to the Infirmitys of Old Age; since there is nothing, withal, more common than to see *Life* over-valu'd, and purchas'd at such a Cost as it can never justly be thought worth: it follows evidently, that the Passion it-self (viz. *the Love of Life*, and *Abhorrence or Dread of Death*) if beyond a certain degree, and over-ballancing in the Temper of any Creature, must lead him directly against his own Interest; make him, upon occasion, become the



Book 2. greatest Enemy to himself ; and necessitate him to act as such.

Love of  
Life.

BUT tho it were allow'd the Interest and Good of a Creature, by all Courses and Means whatsoever, in any circumstances, or at any rate, to preserve *Life* ; yet wou'd it be against his Interest still to have this Passion in a high degree. For it wou'd by this means prove ineffectual, and no-way conducing to its End. Various Instances need not be given. For what is there better known, than that at all times an excessive *Fear* betrays to danger, instead of saving from it ? 'Tis impossible for any-one to act sensibly, and with Presence of Mind, even in his own Preservation and Defence, when he is strongly press'd by such a Passion. On all extraordinary Emergences, 'tis *Courage* and *Resolution* saves ; whilst *Cowardice* robs us of the means of Safety, and not only deprives us of our defensive Facultys, but even runs us to the brink of Ruin, and makes us meet that Evil which of it-self wou'd never have invaded us.

BUT were the *Consequences* of this Passion less injurious than we have represented ; it must be allow'd still that *in it-self* it can be no other than miserable ; if it be Misery to feel Cowardice, and be haunted by those Specters and Horrors which

which are proper to the Character of one Part 2.  
who has a thorow Dread of Death. For §. 2.  
'tis not only when Dangers happen, and  
Hazards are incurr'd, that this sort of  
*Fear* oppresses and distracts. If it in the  
least prevails, it gives no quarter, so much  
as at the safest stillest hour of Retreat and  
Quiet. Every Object suggests Thought  
enough to employ it. It operates when  
it is least observ'd by others; and enters  
at all times into the pleasantest parts of  
Life; so as to corrupt and poison all En-  
joyment, and Content. One may safe-  
ly aver, that by reason of this Passion a-  
lone, many a Life, if inwardly and close-  
ly view'd, wou'd be found to be thorow-  
ly miserable, tho attended with all other  
Circumstances which in appearance ren-  
der it happy. But when we add to this,  
the Meannesses, and base Condescensions,  
occasion'd by such a passionate Concern  
for living; when we consider how by  
means of it we are driven to Actions  
we can never view without Dislike, and  
forc'd by degrees from our natural Con-  
duct, into still greater Crookednesses and  
Perplexity; there is no-one, surely, so  
disingenuous as not to allow, that *Life*,  
in this case, becomes a sorry Purchase,  
and is pass'd with little Freedom or Sa-  
tisfaction. For how can this be other-  
wise, whilst every thing which is generous  
and worthy, even the chief *Relish, Hap-*

Book 2. *pinefs*, and *Good* of Life, is for *Life's* sake  
 Love of Life. abandon'd and renounc'd?

AND thus it seems evident, " That to  
 " have this Affection of *DESIRE* and  
 " *LOVE OF LIFE*, too intense, or be-  
 " yond a moderate degree, is against the  
 " Interest of a Creature, and contrary to  
 " his *Happiness* and *Good*."

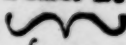
Resent-  
 ment.

THERE is another Passion very dif-  
 ferent from that of *Fear*, and which in a  
 certain degree is equally preservative to  
 us, and conducing to our Safety. As *that*  
 is serviceable, in prompting us to shun  
 Danger; so is *this*, in fortifying us against  
 it, and enabling us to repel Injury, and  
 resist Violence when offer'd. 'Tis true,  
 that according to strict Virtue, and a just  
 Regulation of the Affections in a wise and  
 virtuous Man, such Efforts towards Ac-  
 tion amount not to what is justly stil'd  
*Passion* or *Commotion*. A Man of Courage  
 may be cautious without real *Fear*. And  
 a Man of Temper may resist or punish  
 without *Anger*. But in ordinary Charac-  
 ters there must necessarily be some Mix-  
 ture of the real Passions themselves; which  
 however, in the main, are able to allay  
 and temper one another. And thus  
*ANGER* in a manner becomes necessary.  
 'Tis by this Passion that one Creature  
 offering

offering Violence to another, is deter'd from the Execution; whilst he observes how the Attempt affects his Fellow; and knows by the very Signs which accompany this rising Motion, that if the Injury be carry'd further, it will not pass easily, or with impunity. 'Tis this Passion withal, which after Violence and Hostility executed, rouses a Creature in opposition, and assists him in returning like Hostility and Harm on the Invader. For thus, as *Rage* and *Despair* increase, a Creature grows still more terrible; and being urg'd to the greatest extremity, finds a degree of Strength and Boldness unexperienc'd till then, and which had never risen except thro the height of Provocation. As to this Affection therefore, notwithstanding its immediate Aim be indeed *the Ill* or Punishment of *another*, yet it is plainly of the sort of those which tend to the Advantage and Interest of the Self-System, *the Animal himself*; and is withal in other respects contributing to the Good and Interest of the Species. But there is hardly need we shou'd explain how mischievous and self-destructive *ANGER* is, if it be what we commonly understand by that word: if it be such a Passion as is rash, and violent in the instant of Provocation; or such as imprints it-self deeply, and causes a settled *Revenge*, and an eager vindictive Pursuit. No wonder indeed that so much is



Book 2. is done in mere *Revenge*, and under the  
 ~~~~~ Weight of a deep *Resentment*, when the  
 Resent- Relief and Satisfaction found in that In-
 ment. dulgence is no other than the assuaging of
 the most torturous Pain, and the alleviating
 the most weighty and pressing Sensation of
 Misery. The Pain of this sort being for
 a while remov'd or alleviated by the ac-
 complishment of the Desire, in the Ill of
 another, leaves indeed behind it the per-
 ception of a delicious Ease, and an over-
 flowing of soft and pleasing Sensation.
 Yet is this, in truth, no better than the
Rack it-self. For whoever has experienc'd
 racking Pains, can tell in what manner a
 sudden Cessation or Respite is us'd to affect
 him. From hence are those untoward De-
 lights of Perverseness, Frowardness, and
 an envenom'd malignant Disposition, act-
 ing at its liberty. For this is only *A perpet-*
ual assuaging of ANGER perpetually re-
new'd. In other Characters, the *Passion*
 arises not so suddenly, or on slight Causes;
 but being once mov'd, is not so easily
 quieted. The dormant *Fury*, REVENGE,
 being rais'd once, and wrought up to her
 highest pitch, rests not till she attains her
 End; and, that attain'd, is easy, and re-
 poses; making our succeeding Relief and
 Ease so much the more enjoy'd, as our pre-
 ceding Anguish and incumbent Pain was of
 long duration, and bitter sense. Certainly
 if among *Lovers*, and in the Language of
 Gallantry,

Gallantry, the Success of ardent Love is Part. 2.
 call'd the *assuaging of a Pain*; this other 
 Success may be far more justly term'd so. §. 2.
 However soft or flattering the former Pain
 may be esteem'd, this latter surely can be
no pleasing one: Nor can it be possibly
 esteem'd other than sound and thorow
 Wretchedness, a grating and disgustful Feel-
 ing, without the least mixture of any thing
 soft, gentle, or agreeable.

'Tis not very necessary to mention the
 ill effects of this Passion, in respect of our
Minds, or Bodys, our private Condition or
Circumstances of Life. By these Particulars
 we may grow too tedious. These are of
 the moral sort of Subjects, join'd common-
 ly with Religion, and treated so rhetori-
 cally, and with such inforc'd repetition in
 publick, as to be apt to raise the Satiety of
 Mankind. What has been said, may be
 enough perhaps to make this evident,
 "That to be subject to such a Passion as
 "we have been mentioning, is, in reality,
 "to be very unhappy." And, "That the
 "Habit it-self is a *Disease* of the worst
 "sort; from which *Misery* is inseparable."

NOW AS to *Luxury*, and what the PLEA-
 World calls PLEASURE: Were it true SURE.
 (as has been prov'd the contrary) that the *Luxury*.
 most considerable Enjoyments were those
 merely

Book 2.

PLEA-
SURE.

Luxury.

merely of *the Sense* ; and were it true, withal, that those Enjoyments of the Sense lay in certain outward things capable of yielding always a due and certain Portion of Pleasure, according to their degree and quality ; it wou'd then follow, that the certain way to obtain Happiness, wou'd be to procure largely of these Subjects, to which Happiness and Pleasure were thus infallibly annex'd. But however fashionably we may apply the Notion of *good Living*, 'twill hardly be found that our inward Facultys are able to keep pace with these outward Supplys of a luxuriant Fortune. And if the natural Disposition and Aptness *from within* be not concurring ; 'twill be in vain that these Subjects are thus multiply'd *from abroad*, and acquir'd with ever so great facility.

It may be observ'd in those who by Excess have gain'd a constant Nauseating and Distaste, that they have nevertheless as constant a Craving or Eagerness of Stomach. But the *Appetite* of this kind is *false* and *unnatural* ; as is that of Thirst arising from a Fever, or contracted by habitual Debauch. Now the Satisfaction of the *natural Appetite*, in a plain way, are infinitely beyond those Indulgences of the most refin'd and elegant *Luxury*. This is often perceiv'd by the Luxurious themselves. It has been experienc'd in People bred

bred after the sumptuous way, and us'd Part 2.
 never to wait, but to prevent Appetite; §. 2.
 that when by any new Turn of Life they
 came to fall into a more natural Course, or
 for a while, as on a Journey, or a day of
 Sport, came accidentally to experience the
 Sweet of a plain Diet, recommended by
 due Abstinence and Exercise; they have
 with freedom own'd, that it was then they
 receiv'd the highest Satisfaction and De-
 light which a *Table* cou'd possibly afford.

ON the other side, it has been as often
 remark'd in Persons accusom'd to an active
 Life, and healthful Exercise; that having
 once thorowly experienc'd this plainer and
 more natural Diet, they have upon a fol-
 lowing Change of Life regretted their
 Loss, and undervalu'd the Pleasures re-
 ceiv'd from all the Delicacys of *Luxury*, in
 comparison with those remember'd Satis-
 factions of a preceding State. 'Tis plain,
 that by urging Nature, forcing the Appe-
 tite, and inciting Sense, the Keenness of
 the natural Sensations is lost. And tho
 thro Vice or ill Habit the same Subjects
 of Appetite may, every day, be sought
 with greater Ardour; they are enjoy'd
 with less Satisfaction. Tho the Impa-
 tience of abstaining be greater; the Plea-
 sure of Indulgence is really less. The
Palls or *Nauseatings* which continually in-
 tervene, are of the worst and most hate-
 ful

Book 2.
 PLEA-
 SURE.
 Luxury.

ful kind of Sensation. Hardly is there any thing tasted which is wholly free from this ill relish of a surfeited Sense and ruin'd Appetite. So that instead of a constant and flowing Delight afforded in such a State of Life, the very State it-self is in reality a Sickness and Infirmary, a Corruption of Pleasure, and destructive of every natural and agreeable Sensation. So far is it from being true; "That in this licentious Course we *enjoy* LIFE *best*, or are *likely to make the most* of it."

As to the Consequences of such an Indulgence; how fatal to *the Body*, by Diseases of many kinds, and to *the Mind*, by Sottishness and Stupidity; this needs not any explanation.

THE Consequences *as to Interest* are plain enough. Such a State of impotent and unrestrain'd Desire, as it increases our Wants, so it must subject us to a greater Dependence on others. Our private Circumstances, however plentiful or easy they may be, can less easily content us. Ways and Means must be invented to procure what may administer to such an imperious *Luxury*, as forces us to sacrifice Honour to Fortune, and runs us out into all irregularity and extravagance of Conduct. The Injurys we do our-selves, by Excess and Unforbearance, are then surely
 apparent,

apparent, when thro an Impotence of this Part 2.
 fort, and an Impossibility of Restraint, we
 do what we our-selves declare to be de-
 structive to us. But these are Matters ob-
 vious of themselves. And from less than
 what has been said, 'tis easy to conclude,
 " That *Luxury*, *Riot*, and *Debauch*, are
 " contrary to real Interest, and to the
 " true Enjoyment of Life."

§. 2.
 PLEA-
 SURE.

T H E R E is another *Luxury* superiour *Amours*.
 to the kind we have been mentioning, and
 which in strictness can scarce be call'd a
Self-Passion, since the sole End of it is the
 Advantage and Promotion of the Species.
 But whereas all other social Affections are
 join'd only with a *mental Pleasure*, and
 founded in mere Kindness and Love; this
 has more added to it, and is join'd with
 a *Pleasure of Sense*. Such Concern and
 Care has Nature shewn for the Support
 and Maintenance of the several Species,
 that by a certain *Indigence* and kind of
 Necessity of their Natures, they are made
 to regard the Propagation of their Kind.
 Now whether it be the Interest or Good
 of the Animal to feel this *Indigence* beyond
 a natural and ordinary degree; is what
 we may consider.

H A V I N G already said so much con-
 cerning *natural* and *unnatural Appetite*,
 there

Book 2. there needs less to be said on this occasion. If it be allow'd, that to all other Pleasures there is a Measure of Appetite belonging, which cannot possibly be exceeded without prejudice to the Creature, even in his very Capacity of enjoying Pleasure; it will hardly be thought that there is no certain Limit or just Boundary of this other Appetite of *the AMOROUS kind*. There are other sorts of ardent Sensations accidentally experienc'd, which we find pleasant and acceptable whilst they are held within a certain degree; but which, as they increase, grow oppressive and intolerable. *Laughter* provok'd by Titillation, grows an excessive Pain; tho it retains still the same Features of Delight and Pleasure. And tho in the case of that particular kind of *Itch* which belongs to a Distemper nam'd from that effect, there are some who, far from disliking the Sensation, find it highly acceptable and delightful; yet it will hardly be reputed such amongst the more refin'd sort, even of those who make Pleasure their chief Study, and highest Good.

Now if there be in every Sensation of mere Pleasure, a certain Pitch or Degree of Ardour, which by being further advanc'd, comes the nearer to mere Rage and Fury; if there be indeed a necessity of stopping *somewhere*, and determining
on

on *some* Boundary for the Passion; where Part 2.
can we fix our Standard, or how regulate
our-selves but *with regard to Nature*, be- §. 2.
yond which there is no Measure or Rule
of things? Now *Nature* may be known
from what we see of the natural State of
Creatures, and of Man himself, when un-
prejudic'd by vitious Education.

WHERE happily any-one is bred to a
natural Life, inur'd to honest Industry
and Sobriety, and un-accustom'd to any
thing immoderate or intemperate; he is
found to have his Appetites and Inclina-
tions of this sort at command. Nor are
they on this account less able to afford him
the Pleasure or Enjoyment of each kind.
On the contrary; as they are more found,
healthy, and un-injur'd by Excess and
Abuse, they must afford him proportio-
nate Satisfaction. So that were both these
Sensations to be experimentally compar'd;
that of a *virtuous Course* which belong'd
to one who liv'd a natural and regular
Life, and that of a *vitious Course* which
belong'd to one who was relax'd and dis-
solute; there is no question but Judg-
ment wou'd be given in favour of the for-
mer, without regard to Consequences, and
only with respect to the very Pleasure of
Sense it-self.

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PLEA-
SURE:
Amours.

As to the Consequences of this Vice, with respect to the Health and Vigour of *the Body*; there is no need to mention any thing. The Injury it does *the Mind*, tho less notic'd, is yet greater. The Hindrance of all Improvement, the wretched Waste of Time, the Effeminacy, Sloth, Supineness, the Disorder and Looseness of a thousand Passions, thro such a relaxation and enervating of the Mind; are all of them Effects sufficiently apparent, when reflected on.

WHAT the Disadvantages are of this Intemperance, in respect of Interest, Society, and the World; and what the Advantages are of a contrary Sobriety, and Self-Command, wou'd be to little purpose to mention. 'Tis well known there can be no Slavery greater than what is consequent to the Dominion and Rule of such a Passion. Of all other, it is the least manageable by Favour or Concession, and assumes the most from Privilege and Indulgence. What it costs us in *the Modesty* and *Ingenuity* of our Natures, and in the Faith and Honesty of our Characters, is as easily apprehended by any one who will reflect. And it will from hence appear, " That there is no Passion, " which in its Extravagance and Excess " more

“ more necessarily occasions Disorder and Part 2.
 “ Unhappiness.”

§. 2.

NOW AS to that Passion which is esteem'd peculiarly *interesting*; as having for its Aim the Possession of Wealth, and what we call a *Settlement* or *Fortune* in the World: If the Regard towards this kind be moderate, and in a reasonable degree; if it occasion no passionate Pursuit, nor raises any ardent Desire or Appetite, there is nothing in this Case which is not compatible with Virtue, and even useful and beneficial to Society. The publick as well as private System is advanc'd by the Industry, which this Affection excites. But if it grows at length into a real *Passion*; the Injury and Mischief it does the Publick, is not greater than that which it creates to the Person himself. Such a one is in reality a Self-Oppressor, and lies heavier on himself than he can ever do on Mankind.

How far a COVETING or AVARITIOUS TEMPER is miserable, needs not, surely, be explain'd. Who knows not how small a Portion of worldly Matters is sufficient for a Man's single Use and Convenience; and how much his Occasions and Wants might be contracted and reduc'd, if a just Frugality

Book 2. were study'd, and Temperance and a natural Life came once to be pursu'd with half that Application, Industry and Art, which is bestow'd on Sumptuousness and Luxury? Now if Temperance be in reality so advantageous, and the Practice as well as the Consequences of it so pleasing and happy, as has been before express'd; there is little need, on the other side, to mention any thing of the Miserys attending those covetous and eager Desires after things which have no Bounds or Rule; as being out of *Nature*, beyond which there can be no Limits to Desire. For where shall we once stop, when we are beyond this Boundary? How shall we fix or ascertain a thing wholly *unnatural* and *unreasonable*? Or what Method, what Regulation shall we set to mere Imagination, or the Exorbitancy of Fancy, in adding Expence to Expence, or Possession to Possession?

HENCE that known Restlessness of *covetous* and eager Minds, in whatever State or Degree of Fortune they are plac'd; there being no thorow or real Satisfaction, but a kind of Insatiableness belonging to this Condition. For 'tis impossible there shou'd be any *real Enjoyment*, except in consequence of *natural* and *just Appetite*. Nor do we readily call that an *Enjoyment* of Wealth or of Honour, when thro

Cove-

Covetousness or Ambition, the Desire is Part 2.
still forward, and can never rest satisf-
fy'd with its Gains. But against this §. 2.
Vice of COVETOUSNESS, there is e-
nough said continually in the World; and
in our common way of speaking, "A co-
vetous, and a miserable Temper, has, in
" reality, one and the same Signification."

NOR IS there less said, abroad, as to *Emula-*
the Ills of that other aspiring Temper, *tion.*
which exceeds an honest *Emulation*, or
Love of Praise, and passes the Bounds e-
ven of *Vanity* and *Conceit*. Such is that
Passion which breaks into an enormous
PRIDE and AMBITION. Now if we
consider once the Ease, Happiness, and
Security which attend a *modest Disposition*
and *quiet Mind*, such as is of easy Self-
Command, fitted to every Station in So-
ciety, and able to sute it-self with any rea-
sonable Circumstances whatever; 'twill, on
the first View, present us with the most
agreeable and winning Character. Nor
will it be found necessary after this to
call to mind the Excellence and Good of
Moderation, or the Mischief and Self-In-
jury of immoderate Desires, and conceited
fond Imaginations of personal Advantage
in such things as Titles, Honours, Prece-
dencys, Fame, Glory, or *vulgar Astonish-*
ment, Admiration and Applause.

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*Emula-
tion.*

THIS too is obvious, that as the Desires of this kind are rais'd, and become impetuous, and out of our command; so the Aversions and Fears of the contrary part, grow proportionably strong and violent, and the Temper accordingly suspicious, jealous, captious, subject to Apprehensions from all Events, and incapable of bearing the least Repulse or ordinary Disappointment. And hence it may be concluded, "That all Rest and Security
" *as to what is future*, and all Peace, Contentedness and Ease *as to what is present*,
" is forfeited by the aspiring Passions of
" this emulous kind; and by having the
" Appetites towards *Glory* and *outward*
" *Appearance* thus transporting and beyond
" command."

Indolence.

THERE is a certain Temper plac'd often in opposition to those eager and aspiring Aims of which we have been speaking. Not that it really excludes either the Passion of *Covetousness* or *Ambition*; but because it hinders their Effects, and keeps them from breaking into open Action. 'Tis this Passion, which by soothing the Mind, and softning it into an EXCESSIVE LOVE of REST and INDOLENCE, renders high Attempts impracticable, and represents as insuperable the
Difficultys

Difficultys of a painful and laborious Course Part 2.
towards Wealth and Honours. Now tho
an Inclination to Ease, and a Love of moderate Recess and Rest from Action, be as natural and useful to us as the Inclination we have towards Sleep; yet an excessive Love of Rest, and a contracted Aversion to Action and Imployment, must be a Disease in the Mind equal to that of a Lethargy in the Body. §. 2.

How necessary Action and Exercise are to the Body, may be judg'd by the difference we find between those Constitutions which are accustom'd, and those which are wholly Strangers to it; and by the different Health and Complexion which Labour and due Exercise create, in comparison with that Habit of Body we see consequent to an indulg'd State of Indolence and Rest. Nor is the lazy Habit ruinous to *the Body* only. The languishing Disease corrupts all the Enjoyments of a vigorous and healthy Sense, and carries its Infection into *the Mind*; where it spreads a worse Contagion. For however the Body may for a while hold out, 'tis impossible that the Mind, in which the Distemper is seated, can escape without an immediate Affliction and Disorder. The Habit begets a Tedioufness and Anxiety, which influences the whole Temper, and converts the unnatural Rest

Book 2. into an unhappy sort of Activity, ill
Indolence. Humour, and Spleen: of which there
 has been enough said above, where we
 consider'd the want of a due *Ballance* in the
 Affections.

'Tis certain that as in *the Body*, when
 no Labour or natural Exercise is us'd,
 the Spirits which want their due Im-
 ployment, turn against the Constitution,
 and find work for themselves in a destruc-
 tive way; so in a *Soul*, or *Mind*, unex-
 ercis'd, and which languishes for want
 of proper Action and Employment, the
 Thoughts and Affections being obstructed
 in their due Course, and depriv'd of their
 natural Energy, raise Disquiet, and fo-
 ment a rancorous Eagerness and torment-
 ing Irritation. The Temper from hence
 becomes more impotent in Passion, more
 incapable of real Moderation, and like
 prepar'd Fuel, readily takes fire by the
 least Spark.

As to *Interest*, how far it is here con-
 cern'd; how wretched that State is, in
 which by this Habit a Man is plac'd, to-
 wards all the Circumstances and Affairs
 of Life, when at any time he is call'd to
 Action; how subjected he must be to all
 Inconveniencies, wanting to himself, and
 depriv'd of the Assistance of others; whilst
 being unfit for all Offices and Dutys of
 Society,

Society, he yet of any other Person most Part. 2.
 needs the help of it, as being least able to assist or support himself; all this is obvious. And thus 'tis evident, "That to
 " have this over-byassing Inclination to-
 " wards *Rest*; this *slothful*, *soft*, or *effe-*
 " *minate* Temper, averse to Labour and
 " Imployment, is to have an unavoidable
 " *Mischief*, and *attendant Plague*." §. 2.

THUS have we consider'd the *Self-Passions*; and what the Consequence is of their rising beyond a moderate degree. These Affections, as Self-interesting as they are, can often, we see, become contrary to our real Interest. They betray us into most Misfortunes, and into the greatest of Unhappinesses, that of a profligate and abject Character. As they grow imperious and high, they are the occasion that a Creature in proportion becomes mean and low. They are original to that which we call *Selfishness*, and give rise to that sordid Disposition of which we have already spoken. It appears there can be nothing so miserable in it-self, or so wretched in its Consequence, as to be thus impotent in Temper, thus master'd by Passion, and, by means of it, brought under the most servile Subjection to the World. *Self-Passions in general.*

'TIS

Book 2.

Self-Passions in general.

'Tis evident withal, that as this *Selfishness* increases in us, so must a certain *Subtlety*, and *Feignedness* of Carriage, which naturally accompanys it. And thus the Candour and Ingenuity of our Natures, the Ease and Freedom of our Minds must be forfeited ; all *Trust* and *Confidence* in a manner lost ; and *Suspensions*, *Jealousys*, and *Envy*s multiply'd. A *separate End* and *Interest* must be every day more strongly form'd in us ; *Generous Views* and *Motives* laid aside : And the more we are thus sensibly disjoin'd every day from Society and our Fellows ; the worse Opinion we shall have of those uniting Passions which bind us in strict Alliance and Amity with others. Upon these Terms we must of course endeavour to silence and suppress our natural and good Affections : since they are such as wou'd carry us to the Good of Society, against what we fondly conceive to be our private Good and Interest ; as has been shewn.

Now if these SELFISH PASSIONS, besides what other Ill they are the occasion of, are withal the certain means of losing us our *natural Affections* ; then (by what has been prov'd before) 'tis evident,
 “ That they must be the certain means of
 “ losing us the chief Enjoyment of Life,
 “ and

“ and raising in us those horrid and *un-* Part 2.
 “ *natural Passions*, and that Savageness of
 “ Temper, which makes THE GREA- §. 3.
 “ TEST OF MISERYS, and the most
 “ wretched State of Life:” as remains
 for us to explain.

S E C T. III.

THE Passions therefore, which, in the *THIRD*
 last place, we are to examine, are *Proof;*
 those which lead neither to a *publick* nor a *from the*
private Good; and are neither of any ad- *Unnatural*
 vantage to the Species in general, or the *Affections.*
 Creature in particular. These, in opposi-
 tion to the *social and natural*, we call the
 UNNATURAL AFFECTIONS.

OF this kind is that UNNATURAL *Inhumana-*
 and INHUMAN DELIGHT *in beholding* *nity.*
Torments, and in viewing Distress, Cala-
 mity, Blood, Massacre and Destruction,
 with a peculiar Joy and Pleasure. This
 has been the reigning Passion of many
 Tyrants, and barbarous Nations; and be-
 longs, in some degree, to such Tempers
 as have thrown off that Courteousness of
 Behaviour which retains in us a just Re-
 verence of Mankind, and prevents the
 Growth of Harshness and Brutality. This
 Passion enters not where Civility or affa-
 ble Manners have the least place. Such is
 the Nature of what we call *good Breeding*,
 that

Book 2. that in the midst of many other Corruptions, it admits not of *INHUMANITY*, or *savage Pleasure*. To see the Sufferance of an Enemy with cruel Delight, may proceed from the height of Anger, Revenge, Fear, and other extended Self-Passions: But to delight in the Torture and Pain of other Creatures indifferently, Natives or Foreigners, of our own or of another Species, Kindred or no Kindred, known or unknown; to feed, as it were, on Death, and be entertain'd with dying Agonys; this has nothing in it accountable in the way of Self-Interest or private Good above-mention'd, but is wholly and absolutely unnatural, as it is horrid and miserable.

Petulancy. THERE is another Affection nearly related to this, which is a *gay and frolicksome Delight* in what is injurious to others; a sort of *WANTON MISCHIEVOUSNESS*, and Pleasure in what is destructive; a Passion which instead of being restrain'd, is usually encourag'd in Children: so that 'tis indeed no wonder if the Effects of it are very unfortunately felt in the World. For 'twill be hard, perhaps, for any-one to give a reason why that Temper which was us'd to delight in Disorder and Ravage, when in a Nursery; shou'd not afterwards find Delight in other Disturbances, and be the occasion of

of equal Mischief in Familys, amongst Part 2.
 Friends, and in the Publick it-self. But
 of this Passion there is not any foundation §. 3.
 in Nature; as has been explain'd.

MALICE, MALIGNITY, OR ILL-*Malignity.*
 WILL, such as is grounded on no Self-
 Consideration, and where there is no Sub-
 ject of Anger or Jealousy, nor any thing
 to provoke or cause such a Desire of doing
 ill to another; this also is of that kind of
 Passion.

ENVY too, when it is such as arises *Envy.*
 from the Prosperity or Happiness of ano-
 ther Creature no ways interfering with
 ours, is of the same kind of Passion.

THERE is also among these, a sort of *Morose-*
 HATRED OF MANKIND AND SO-*ness.*
 CIETY; a Passion which has been known
 perfectly reigning in some Men, and has *MISAN-*
 had a peculiar Name given to it. A large *THROPY.*
 share of this belongs to those who have
 long indulg'd themselves in a habitual
Moroseness, or who by force of ill Nature,
 and ill Breeding, have contracted such a
 Reverse of Affability, and Civil Manners,
 that to see or meet a Stranger is offensive.
 The very Aspect of Mankind is a Distur-
 bance to 'em, and they are sure always to
 hate at first sight. The Distemper of this
 kind is sometimes found to be in a man-
 ner

Book 2. ner *National*; but peculiar to the more savage Nations, and a plain *Characteristick* of unciviliz'd Manners, and Barbarity. This is the immediate Opposite to that noble Affection, which, in antient Language, was term'd * *Hospitality*, viz. extensive Love of Mankind, and Relief of Strangers.

Superstition.

WE may add likewise to the number of the *unnatural Passions*, all those which are rais'd from SUPERSTITION (as before-mention'd) and from the *Customs* of barbarous Countrys: All which are too horrid and odious in themselves, to need any proof of their being miserable.

Unnatural Lusts.

THERE might be other Passions nam'd, such as *unnatural Lusts* in foreign Kinds or Species, with other Perversions of the amorous Desire within *our own*. But as to these Depravities of Appetite, we need add nothing here; after what has been already said, on the Subject of the more *natural* Passion.

SUCH as these are the only Affections or Passions we can strictly call *unnatural*, *ill*, and of no tendency so much as to any separate or private Good. Others indeed there are which have this tendency, but are so exorbitant and out of measure, so

* VOL. III. pag. 153, 154. in the Notes.

beyond

beyond the common Bent of any ordinary Part 2.
Self-Passion, and so utterly contrary and
 abhorrent to all *social* and *natural Affection*, §. 3.
 that they are generally call'd, and may be
 justly esteem'd *unnatural* and *monstrous*.

AMONG these may be reckon'd such *Tyranny*.
 an ENORMOUS PRIDE OF AMBITION,
 such an ARROGANCE and TYRAN-
 NY, as wou'd willingly leave nothing
 eminent, nothing free, nothing prosperous
 in the World: such an ANGER as wou'd
 sacrifice every thing to it-self: such a
 REVENGE as is never to be extin-
 guish'd, nor ever satisfy'd without the
 greatest Crueltys: such an INVETERA-
 CY and RANCOUR as seeks, as it were,
 occasion to exert it-self; and lays hold
 of the least Subject, so as often to make
 the weight of its Malevolence fall even
 upon such as are mere Objects of Pity and
 Compassion.

TREACHERY and INGRATITUDE *Treachery,*
 are in strictness mere negative Vices; and, *Ingrati-*
 in themselves, no real Passions; having *tude.*
 neither Aversion or Inclination belonging
 to them; but are deriv'd from the De-
 fect, Unsoundness, or Corruption of the
 Affections in general. But when these
 Vices become remarkable in a Charac-
 ter, and arise in a manner from Inclina-
 tion and Choice; when they are so for-
 ward

Book 2. ward and active, as to appear of their own accord, without any pressing occasion; 'tis apparent they borrow something of the mere *unnatural* Passions, and are deriv'd from *Malice*, *Envy*, and *Inveteracy*; as explain'd above.

*Unnatural
Pleasure in
general.*

IT MAY be objected here, that these Passions, *unnatural* as they are, carry still a sort of *Pleasure* with them; and that however barbarous a Pleasure it be, yet still it is a Pleasure and *Satisfaction* which is found in *Pride*, or *Tyranny*, *Revenge*, *Malice*, or *Cruelty* exerted. Now if it be possible in Nature, that any-one can feel a barbarous or malicious Joy, otherwise than in consequence of mere Anguish and Torment, then may we perhaps allow this kind of Satisfaction to be call'd *Pleasure* or *Delight*. But the Case is evidently contrary. To love, and to be kind; to have social or natural Affection, Complacency and Good-Will, is to feel immediate Satisfaction and genuine Content. 'Tis in it-self *original Joy*, depending on no preceding Pain or Uneasiness; and producing nothing beside Satisfaction merely. On the other side, Animosity, Hatred and Bitterness is *original Misery* and *Torment*, producing no other Pleasure or Satisfaction, than as the *unnatural Desire* is for the instant satisfy'd by something

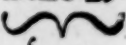
thing which appeases it. How strong so-
 ever this Pleasure, therefore, may appear; Part 2.
 it only the more implies the Misery of that §. 3.
 State which produces it. For as the cruel-
 lest bodily Pains do by Intervals of Af-
 suagement, produce (as has been shewn)
 the highest bodily Pleasure; so the fier-
 cest and most raging Torments of the
 Mind, do, by certain Moments of Relief,
 afford the greatest of mental Enjoyments,
 to those who know little of the truer kind.

THE Men of gentlest Dispositions, and *Unnatural*
State.
 best of Tempers, have at some time or
 other been sufficiently acquainted with
 those Disturbances, which, at ill hours,
 even small occasions are apt to raise. From
 these slender Experiences of Harshness and
 Ill-Humour, they fully know and will con-
 fess the ill Moments which are pass'd,
 when the Temper is ever so little gall'd or
 fretted. How must it fare, therefore,
 with those who hardly know any better
 hours in Life; and who, for the greatest
 part of it, are agitated by a thorow active
 Spleen, a close and settled Malignity, and
 Rancour? How lively must be the Sense
 of every thwarting and controuling Acci-
 dent? How great must be the Shocks
 of Disappointment, the Stings of Affront,
 and the Agonys of a working Antipathy,
 against the multiply'd Objects of Offence?
 Nor can it be wonder'd at, if to Persons
 Vol. 2. M thus

Book 2. thus agitated and oppress'd, it seems a high
 ~~~~~  
 Unnatural State. Delight to appease and allay for the while  
 those furious and rough Motions, by an  
 Indulgence of their Passion in Mischief  
 and Revenge.

Now as to the Consequences of this  
*unnatural State*, in respect of Interest, and  
 the common Circumstances of Life; up-  
 on what Terms a Person who has in this  
 manner lost all which we call *Nature*, can  
 be suppos'd to stand, in respect of the So-  
 ciety of Mankind; how he feels himself  
 in it; what Sense he has of his own Dis-  
 position towards others, and of the mu-  
 tual Disposition of others towards himself:  
 this is easily conceiv'd.

WHAT Injoyment or Rest is there for  
 one who is not conscious of the merited  
 Affection or Love, but, on the contrary,  
 of the Ill-Will and Hatred of every human  
 Soul? What ground must this afford for  
 Horrour and Despair? What foundation  
 of Fear, and continual Apprehension from  
 Mankind, and from superiour Powers?  
 How thorow and deep must be that *Me-  
 lancholy*, which being once mov'd, has no-  
 thing soft or pleasing from the side of  
 Friendship, to allay or divert it? Where-  
 ever such a Creature turns himself; which-  
 ever way he casts his Eye; every thing  
 around must appear ghastly and horrid;  
 every

every thing hostile, and, as it were, *bent* Part 2.  
against a private and single Being, who is   
thus divided from every thing, and at de- §. 3.  
fiance and war with the rest of Nature.

'TIS thus, at last, that A MIND becomes a *Wilderness*; where all is laid waste, every thing *fair* and *goodly* remov'd, and nothing extant beside what is savage and deform'd. Now if Banishment from one's Country, Removal to a foreign Place, or any thing which looks like Solitude or Desertion, be so heavy to endure; what must it be to feel this *inward Banishment*, this real *Estrangement* from human Commerce; and to be after this manner in a Desert, and in the horridest of Solitudes, even when in the midst of Society? What must it be to live in this *Disagreement* with every thing, this *Irreconcilableness* and *Opposition* to the Order and Government of the Universe?

HENCE it appears, That the greatest of Miserys accompanys *that State* which is consequent to the Loss of natural Affection; and That TO HAVE THOSE HORRID, MONSTROUS, AND UNNATURAL AFFECTIONS, IS TO BE MISERABLE IN THE HIGHEST DEGREE.

## CONCLUSION.

**T**HUS have we endeavour'd to prove what was propos'd in the beginning. And since in the common and known Sense of *Vice* and *Illness*, no-one can be vitious or ill, except either,

1. By the Deficiency or Weakness of *natural Affections* ;

OR, 2. by the Violence of *the selfish* ;

OR, 3. by such as are plainly *unnatural* :

IT must follow, that if each of these are pernicious and destructive to the Creature, insomuch that his compleatest State of Misery is made from hence; TO BE WICKED OR VITIOUS, IS TO BE MISERABLE AND UNHAPPY.

AND since every vitious Action must in proportion, more or less, help towards this Mischief, and *Self-Ill* ; it must follow, That EVERY VITIOUS ACTION MUST BE SELF-INJURIOUS AND ILL.

ON the other side ; *the Happiness* and Good of VIRTUE has been prov'd from the contrary Effect of other Affections, such

such as are according to *Nature*, and the Part 2.  
Oeconomy of the Species or Kind. We have  
cast up all those Particulars, from  
whence (as by way of Addition and Sub-  
traction) the main *Sum* or general Account  
of Happiness, is either augmented or dimi-  
nish'd. And if there be no Article excep-  
tionable in this Scheme of *Moral Arithme-  
tick*; the Subject treated may be said to  
have an evidence as great as that which is  
found in Numbers, or Mathematicks. For  
let us carry *Scepticism* ever so far; let us  
doubt, if we can, of every thing about us;  
we cannot doubt of what passes *within our-  
selves*. Our Passions and Affections are  
known to us. They are certain, whatever  
the *Objects* may be, on which they are em-  
ploy'd. Nor is it of any concern to our  
Argument, how these exteriour Objects  
stand; whether they are Realitys, or mere  
Illusions; whether we wake or dream. For  
*ill Dreams* will be equally disturbing: And  
a good *Dream* (if Life be nothing else)  
will be easily and happily pass'd. In this  
Dream of Life, therefore, our Demonstra-  
tions have the same force; our *Ballance* and  
*Oeconomy* hold good, and our Obligation to  
VIRTUE is in every respect the same.

UPON the whole: There is not, I pre-  
sume, the least degree of Certainty want-  
ing, in what has been said concerning the  
Preferableness of *the mental Pleasures to the*



Book 2. *sensual; and even of the sensual, accompany'd*  
 Conclusion. *with good Affection, and under a temperate and*  
*right use, to those which are no ways re-*  
*strain'd, nor supported by any thing social or*  
*affectionate.*

NOR is there less Evidence in what has been said, of *the united Structure and Fa-  
 brick of the Mind*, and of those Passions which constitute *the Temper, or Soul*; and on which its Happiness or Misery so immediately depend. It has been shewn, That in *this Constitution*, the impairing of any one Part must instantly tend to the disorder and ruin of other Parts, and of the Whole it-self; thro the necessary *Connexion and Ballance* of the Affections: That those very Passions thro which Men are vicious, are of themselves a Torment and Disease; and that whatsoever is done which is knowingly ill, must be of *ill Consciousness*; and in proportion, as the Act is ill, must impair and corrupt social Enjoyment, and destroy both *the Capacity of kind Affection*, and *the Consciousness of meriting any such*. So that neither can we *participate* thus in Joy or Happiness with others, or receive Satisfaction *from the mutual Kindness or imagin'd Love of others*: on which, however, the greatest of all our Pleasures are founded.

IF this be the Case of moral Delinquency; and if the State which is consequent  
 to

to this *Defection* from Nature, be of all Part 2. other the most horrid, oppressive, and miserable; 'twill appear, "That to yield or  
"consent to any thing ill or immoral, is a  
"Breach of Interest, and leads to the greatest Ills:" and, "That, on the other  
"side, Every thing which is an Improvement  
"of Virtue, or an Establishment of right  
"Affection and Integrity, is an Advancement  
"of Interest, and leads to the greatest and  
"most solid Happiness and Enjoyment."

THUS the Wisdom of what rules, and is FIRST and CHIEF in Nature, has made it to be according to the *private Interest* and *Good* of every-one, to work towards the *general Good*; which if a Creature ceases to promote, he is actually so far wanting to himself, and ceases to promote his own Happiness and Welfare. He is, on this account, directly his own Enemy: Nor can he any otherwise be good or useful to himself, than as he continues good to Society, and to that *Whole* of which he is himself a *Part*. So that VIRTUE, which of all Excellencys and Beautys is the chief, and most amiable; that which is the Prop and Ornament of human Affairs; which upholds Communitys, maintains Union, Friendship, and Correspondence amongst Men; that by which Countrys, as well as private Familys, flourish and are happy; and for want of which,

Book 2. every-thing comely, conspicuous, great and  
*Conclu-* worthy, must perish, and go to ruin ; *sion.* *that*  
*single Quality*, thus beneficial to all So-  
ciety, and to Mankind *in general*, is found  
equally a Happiness and Good to each  
Creature *in particular* ; and is *that* by  
which alone Man can be happy, and with-  
out which he must be miserable.

AND, thus, VIRTUE is *the Good*, and  
VICE *the Ill* of every-one.

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TREATISE

INQUIRY  
TREATISE V.  
VIZ.  
THE  
MORALISTS,

A  
*Philosophical Rhapsody.*

BEING  
A RECITAL of certain  
Conversations on *Natural* and *Moral*  
Subjects.

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—*Inter Silvas Academi querere Verum.*  
Horat. Ep. 2. Lib. 2.

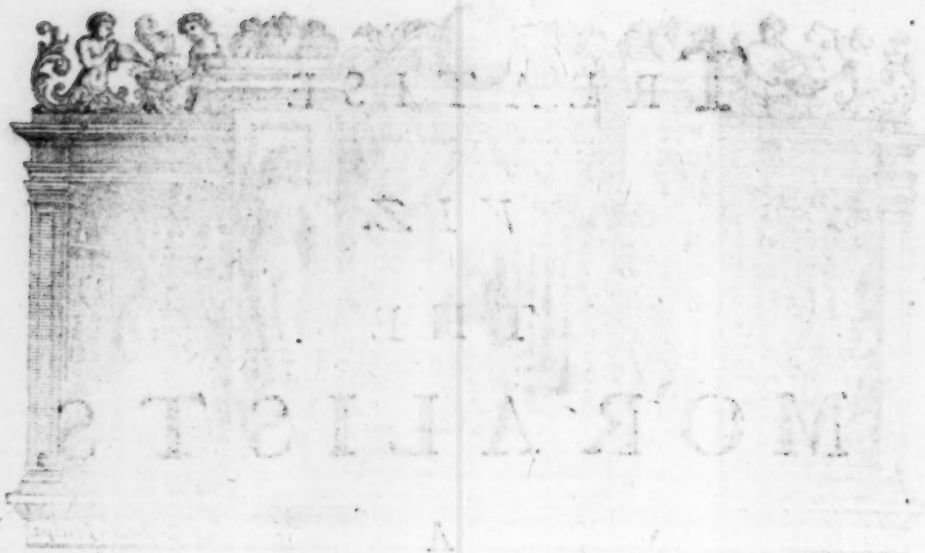
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THE  
MORALISTS, &c.

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PART I.

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PHILOCLES *to* PALEMON.

**W**HAT Mortal, if he had never chanc'd to hear your Character, PALEMON, cou'd imagine that a Genius fitted for the greatest Affairs, and form'd amidst Courts and Camps, shou'd have so violent a Turn towards Philosophy and

Part 1. and the Schools? Who is there could possibly believe that one of your Rank and Credit in the *fashionable* World, should be so thorowly conversant in the *learned* one, and deeply interested in the Affairs of a People so disagreeable to the Generality of Mankind and Humour of the Age?

I BELIEVE truly, You are the only well-bred Man who wou'd have taken the Fancy to talk Philosophy in such a Circle of good Company as we had round us yesterday, when we were in your Coach together, in *the Park*. How you cou'd reconcile the Objects there, to such Subjects as these, was unaccountable. I cou'd only conclude, that either you had an extravagant Passion for Philosophy, to quit so many Charms for it; or that some of those tender Charms had an extravagant Effect, which sent you to Philosophy for Relief.

IN either case I pity'd you; thinking it a milder Fate, to be, as I truly was, for my own part, *a more indifferent Lover*. 'Twas better, I told you, to admire Beauty and Wisdom a little more moderately. 'Twas better, I maintain'd, to ingage so cautiously as to be sure of coming off with a whole Heart, and a Fancy as strong as ever towards all the pretty Entertainments and Diversions of the World. For these, methought,

methought, were things one wou'd not Sect. I.  
willingly part with, for a fine Romantick  
Passion of one of those Gentlemen whom  
they call'd *Virtuoso's*.

THE Name I took to belong in common to your *Lover* and *Philosopher*. No matter what the Object was; whether Poetry, Musick, Philosophy, or *the Fair*. All who were enamour'd any-way, were in the same Condition. You might perceive it (I told you) by their Looks, their Admiration, their profound Thoughtfulness, their waking ever and anon as out of a Dream, their talking still of one thing, and scarce minding what they said on any other Subject.—Sad Indications !——

BUT all this Warning serv'd not to deter you. For you, PALEMON, are one of the Adventurous, whom Danger rather animates than discourages. And now nothing less will satisfy you than to have our Philosophical Adventures recorded. All must be laid before you, and sum'd in one compleat Account; to remain, it seems, as a Monument of that unseasonable Conversation, so opposite to the reigning Genius of *Gallantry* and *Pleasure*.

I MUST own, indeed, 'tis become fashionable in our Nation to talk Politicks  
in



Part I. in every Company, and mix the Discourses  
 of State-Affairs with those of Pleasure and  
 Entertainment. However, 'tis certain we  
 PHILOSOPHY. approve of no such Freedom in PHILOSOPHY. Nor do we look upon *Politicks*  
 to be of her Province, or in the least related to her. So much have we Moderns degraded her, and stripp'd her of her chief Rights.

YOU must allow me, PALEMON, thus to bemoan *Philosophy*; since you have forc'd me to ingage with her at a time when her Credit runs so low. She is no longer *active* in the World; nor can hardly, with any advantage, be brought upon the publick Stage. We have immur'd her (poor Lady!) in Colleges and Cells; and have set her servilely to such Works as those in the Mines. Empiricks, and Pedantick Sophists are her chief Pupils. The *School-Syllogism*, and the *Elixir*, are the choicest of her Products. So far is she from producing Statesmen, as of old, that hardly any Man of Note in the Publick cares to own the least Obligation to her. If some few maintain their Acquaintance, and come now and then to her Recesses, 'tis as the Disciple of Quality came to his Lord and Master; "*secretly, and by night.*"

*Morals.*

BUT as low as PHILOSOPHY is reduc'd; if *Morals* be allow'd belonging to her,

her, *Politicks* must undeniably be hers. For Sect. 1.  
to understand the Manners and Constitutions of Men *in common*, 'tis necessary to study MAN *in particular*, and know the Creature, as he is in himself, before we consider him in Company, as he is interested in the State, or join'd to any City or Community. Nothing is more familiar than to reason concerning Man in his *confederate* State and *national* Relation; as he stands ingag'd to this or that Society, by Birth or Naturalization: Yet, to consider him as a *Citizen* or *Commoner of the World*, to trace his Pedegree a step higher, and view his End and Constitution in *Nature* it-self, must pass, it seems, for some intricate or over-refin'd Speculation.

IT may be properly alledg'd perhaps, as a Reason for this general Shyness in *Moral Inquiries*; that the People to whom it has principally belong'd to handle these Subjects, have done it in such a manner as to put the better Sort out of countenance with the Undertaking. The appropriating this Concern to mere *Scholasticks*, has brought their Fashion and Air into the very Subject. There are formal *Set-Places*, where, we reckon, there is enough said and taught on the Head of these graver Subjects. We can give no quarter to any thing like it in good Company. The least mention of such matters gives us a disgust,  
and

Part I. and puts us out of humour. If Learning comes a-cross us, we count it *Pedantry*; if *Language*. Morality, 'tis *Preaching*.

ONE must own this, however, as a real Disadvantage of our modern Conversations; that by such a scrupulous Nicety they lose those Masculine Helps of Learning and sound Reason. Even the *Fair Sex*, in whose Favour we pretend to make this Condescension, may with reason despise us for it, and laugh at us for aiming at their peculiar Softness. 'Tis no Compliment to them, to affect their Manners, and be *effeminate*. Our Sense, Language, and Stile, as well as our Voice, and Person, shou'd have something of that Male-Feature, and natural Roughness, by which our Sex is distinguish'd. And whatever *Politeness* we may pretend to, 'tis more a Disfigurement than any real Refinement of Discourse, to render it thus delicate.

*Stile.*

No Work of Wit can be esteem'd perfect without that Strength and Boldness of Hand, which gives it Body and Proportions. A good Piece, the Painters say, must have good *Muscling* as well as *Colouring* and *Drapery*. And surely no Writing or Discourse, of any great moment, can seem other than enervated, when neither strong Reason, nor Antiquity, nor the Records of Things, nor the natural History

ry of Man, nor any-thing which can be Sect. I.  
call'd *Knowledg*, dares accompany it; ex-  
cept perhaps in some ridiculous Habit,  
which may give it an Air of Play and  
Dalliance.

THIS brings to my Mind a Reason I  
have often sought for; Why we Moderns,  
who abound so much in *Treatises* and *Es-*  
*says*, are so sparing in the way of \* DIA-  
LOGUE; which heretofore was found the DIA-  
politest and best way of managing even the LOGUE.  
graver Subjects. The truth is; 'twou'd be  
an abominable Falshood and belying of the  
Age, to put so much good Sense together  
in any *one* Conversation, as might make it  
hold out steddily, and with plain Cohe-  
rence, for an hour's time, till any *one* Sub-  
ject had been rationally examin'd.

To lay Colours, to draw, or describe,  
against the Appearance of Nature and  
Truth, is a Liberty neither permitted the  
Painter nor the Poet. Much less can *the*  
*Philosopher* have such a Privilege; especially  
*in his own Case*. If he represents his Phi-  
losophy as making any Figure in Con-  
versation; if he triumphs in the Debate,  
and gives his own Wisdom the advan-

\* VOL. I. pag. 193, 4, 5, 6, 7, &c. VOL. III. pag.  
290, &c.



Part 1. tage over the World's; he may be liable  
 to sound Raillery, and possibly be made a  
*Fable* of.

*A Fable.*

'TIS said of *the Lion*, that being in civil Conference with *the Man*, he wisely refus'd to yield the Superiority of Strength to him; when, instead of Fact, the Man produc'd only certain Figures and Representations of human Victorys over the Lion-kind. These Master-pieces of Art the Beast discover'd to be wholly of human Forgery: and from these he had good right to appeal. Indeed had he ever in his life been witness to any such Combats as the Man represented to him in the way of Art; possibly the Example might have mov'd him. But old Statues of a HERCULES, a THESEUS, or other Beast-Subduers, cou'd have little power over him, whilst he neither saw nor felt any such living Antagonist capable to dispute the Field with him.

WE need not wonder, therefore, that the sort of Moral Painting, by way of *Dialogue*, is so much out of fashion; and that we see no more of these Philosophical Portraits now-a-days. For where are *the Originals*? Or what tho you (PALEMON) or I, by chance, have lighted on such a one; and pleas'd our-selves with *the Life*? Can you imagine it shou'd make a good *Picture*?

YOU

YOU know too, that in this *Aca-* *Acade-*  
*demick* Philosophy I am to present you *mists.*  
 with, there is a certain way of Questioning  
 and Doubting, which no-way sutes the Ge-  
 nius of our Age. Men love to take party  
 instantly. They can't bear being kept in  
 suspense. The Examination torments 'em.  
 They want to be rid of it, upon the easiest  
 terms. 'Tis as if Men fancy'd themselves  
 drowning, whenever they dare trust to the  
 Current of Reason. They seem hurrying  
 away, they know not whither; and are  
 ready to catch at the first Twig. There  
 they chuse afterwards to hang, tho ever so  
 insecurely, rather than trust their Strength  
 to bear 'em above Water. He who has got  
 hold of an *Hypothesis*, how slight soever, is  
 satisfy'd. He can presently answer every  
 Objection, and, with a few Terms of Art,  
 give an account of every thing without  
 trouble.

'TIS no wonder if in this Age the Phi- *Alchy-*  
 losophy of the *Alchymists* prevails so much: *mists.*  
 since it promises such Wonders, and requires  
 more the Labour of Hands than Brains.  
 We have a strange Fancy to be Creators, a  
 violent Desire at least to know the Knack  
 or Secret by which Nature does all. The  
 rest of our Philosophers only aim at that in  
 Speculation, which our Alchymists aspire  
 to

Part I. to in Practice. For with some of these it has been actually under deliberation how to make *Man*, by other Mediums than Nature has hitherto provided. Every Sect has a *Recipe*. When you know it, you are Master of Nature: you solve all her \* *Phænomena*: you see all her Designs, and can account for all her Operations. If need were, you might, perchance too, be of her Laboratory, and work for her. At least one wou'd imagine the Partizans of each modern Sect had this Conceit. They are all ARCHIMEDES'S in their way; and can *make* a World upon easier Terms than he offer'd to *move* one.

*Dogma-  
sists.*

IN short; there are good Reasons for our being thus superficial, and consequently thus dogmatical in Philosophy. We are too lazy and effeminate, and withal a little too cowardly, to dare *doubt*. The decisive way best becomes our Manners. It sutes as well with our Vices as with our Superstition. Which-ever we are fond of, is secur'd by it. If in favour of Religion we have espous'd an Hypothesis, on which our Faith, we think, depends; we are superstitiously careful not to be loosen'd in it. If, by means of our ill Morals, we are broken with Religion; 'tis the same Case still: We are as much

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\* VOL. III. pag. 160.

afraid

afraid of *Doubting*. We must be sure to Sect. 1.  
 say, "*It cannot be;*" and "*'Tis Demon-*  
*strable: For otherwise Who knows?* And  
 "*not to know, is to yield!*"——

THUS we will needs *know* every thing,  
 and be at the pains of examining nothing.  
 Of all Philosophy, therefore, how abso-  
 lutely the most disagreeable must *that* ap-  
 pear, which goes upon no establish'd Hypo-  
 thesis, nor presents us with any flattering  
 Scheme, talks only of Probabilities, Sul-  
 pence of Judgment, Inquiry, Search, and  
 Caution not to be impos'd on, or deceiv'd?  
 This is that *Academick* Discipline in which *Antients*  
 formerly \* the Youth were train'd: when  
 not only Horsemanship and Military Arts  
 had their publick Places of Exercise; but  
 Philosophy too had its Wrestlers in repute.  
 Reason and Wit had their *Academy*, and  
 underwent this Trial; not in a formal way,  
 apart from the World; but openly, among  
 the better sort, and as an Exercise of the  
 genteeler kind. This the greatest Men  
 were not asham'd to practise, in the Inter-  
 vals of publick Affairs, in the highest Sta-  
 tions and Employments, and at the latest  
 hour of their Lives. Hence that way of  
 DIALOGUE, and Patience of Debate and  
 Reasoning, of which we have scarce a Re-  
 semblance left in any of our Conversations,  
 at this season of the World.

\* VOL. I. pag. 333, &c. and Notes.



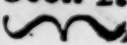
## Part I.



CONSIDER then, PALEMÓN, what *our Picture* is like to prove: and how it will appear; especially in the Light you have unluckily chosen to set it. For who wou'd thus have confronted Philosophy with the Gaiety, Wit, and Humour of the Age?—If this, however, can be for your Credit, I am content. The Project is your own. 'Tis you who have match'd *Philosophy* thus unequally. Therefore leaving you to answer for the Success, I begin this inauspicious Work, which my ill Stars and you have assign'd me; and in which I hardly dare ask Succour of *the Muses*, as Poetical as I am oblig'd to shew my-self in this Enterprize.

## S E C T. II.

“ O WRETCHED State of Man-  
 “ kind!—Hapless Nature, thus  
 “ to have err'd in thy chief Workman-  
 “ ship!—Whence sprang this fatal  
 “ Weakness? What Chance or Destiny  
 “ shall we accuse? Or shall we mind  
 “ the Poets, when they sing thy Tragedy  
 “ (PROMETHEUS!) who with thy stoln  
 “ Celestial Fire, mix'd with vile Clay,  
 “ didst mock Heaven's Countenance, and  
 “ in abusive Likeness of the Immortals  
 “ mad'st

“mad’st the Compound MAN; that Sect. 2.  
 “wretched Mortal, *ill* to himself, and   
 “Cause of *Ill* to all.”——

WHAT say you, PALEMON, to this *Rant*, now upon second thoughts? Or have you forgot ’twas just in such a romantick Strain that you broke out against *Human Kind*, upon a Day when every thing look’d pleasing, and the *Kind* it-self (I thought) never appear’d fairer, or made a better shew?

BUT ’twas not the whole Creation you thus quarrel’d with: Nor were you so out of conceit with *all* Beauty. The Verdure of the Field, the distant Prospects, the gilded Horizon, and purple Sky, form’d by a setting Sun, had Charms in abundance, and were able to make impression on you. Here, PALEMON, you allow’d me to admire as much as I pleas’d; when, at the same instant, you wou’d not bear my talking to you of those nearer Beautys of our own Kind, which I thought more natural for Men at our Age to admire. Your Severity however cou’d not silence me upon this Subject. I continu’d to plead the Cause of *the Fair*, and advance their Charms above all those other Beautys of Nature. And when you took advantage from this Opposition, to shew how little there was of *Nature*, and how much

Part 1. of *Art* in what I admir'd, I made the best  
 ~~~~~ Apology I cou'd ; and fighting for Beauty,  
 kept the Field as long as there was one
Fair-one present.

Gallantry. CONSIDERING how your Genius
 stood inclin'd to Poetry, I wonder'd most
 to find you on a sudden grown so out of
 conceit with our Modern Poets, and *Ga-
 lante* Writers ; whom I quoted to you, as
 better Authoritys than any Antient in be-
 half of the Fair Sex, and their Preroga-
 tive. But this you treated slightly. You
 acknowledg'd it to be true indeed, what
 had been observ'd by some late Wits ;
 " That GALLANTRY was of a modern
 " Growth." And well it might be so, you
 thought, without dishonour to the An-
 tients ; who understood *Truth* and *Nature*
 too well, to admit so ridiculous an Invention.

'T WAS in vain, therefore, that I held
 up this Shield in my defence. I did my
 Cause no service, when in behalf of *the
 Fair* I pleaded all the fine things which are
 usually said, in this romantick way, to their
 advantage. You attack'd the very For-
 tress of *Gallantry*, ridicul'd *the Point of Ho-
 nour*, with all those nice Sentiments and
 Ceremonials belonging to it. You damn'd
 even our Favourite *Novels* ; those dear
 sweet-natural Pieces, writ most of 'em by
 the Fair Sex themselves. In short, this
 whole

whole Order and Scheme of Wit you con- Sect. 2.
demn'd absolutely, as *false, monstrous*, and
GOTHICK; quite out of the way of Na-
ture, and sprung from the mere Dregs of
Chivalry or *Knight-Errantry*; a thing which
in it-self you prefer'd, as of a better Taste
than that which reigns at present in its
stead. For at a time when this Mystery of
Gallantry carry'd along with it the Notion of
doughty Knighthood; when *the Fair* were
made Witnesses, and, in a manner, Partys
to Feats of Arms, enter'd into all the Points
of War and Combat, and were won by
dint of Launce and manly Prowess; 'twas
not altogether absurd (you thought) on
such a foundation as this, to pay 'em Ho-
mage and Adoration, make 'em the Stan-
dard of Wit and Manners, and bring Man-
kind under their Laws. But in a Country
where no *She-Saints* were worship'd by any
Authority from Religion, 'twas as imper-
tinent and senseless, as it was profane, to
deify the Sex, raise 'em to a Capacity a-
bove what Nature had allow'd, and treat
'em with a *Respect* which in the natural
way of Love they themselves were the
aptest to complain of.

INDEED as for the *Moral* Part, 'twas
wonderful (you said) to observe the Li-
centiousness which this foppish courtly
Humour had establish'd in the World. What
such a flattering way of Address to all the

Part I. Sex in common cou'd mean, you knew
 not; unless it were to render 'em wholly
Gallantry. *common* indeed, and make each Fair-one
 apprehend that the Publick had a right to
 her; and that Beauty was too communi-
 cative and divine a Thing, to be made a
 Property, and confin'd to *One* at once.

MEAN while our Company began to
 leave us. The *Beau-Monde*, whom you
 had been thus severely censuring, drew off
 apace: for it grew late. I took notice
 that the approaching Objects of the Night
 were the more agreeable to you, for the
 Solitude they introduc'd; and that the
 Moon and Planets which began now to
 appear, were in reality the only proper
 Company for a Man in your Humour.
 For now you began to talk with much Sa-
 tisfaction of natural Things, and of all Or-
 ders of Beautys, MAN only excepted.
 Never did I hear a finer Description than
 you made of the Order of the Heavenly
 Luminarys, the Circles of the Planets, and
 their attendant *Satellites*. And you who
 wou'd allow nothing to those fair earthly
 Luminarys in the Circles which just now
 we mov'd in; you, PALEMEN, who
 seem'd to overlook the Pride of that Thea-
 tre, began now to look out with Ravish-
 ment on this other, and triumph in the
 new Philosophical Scene of Worlds un-
 known.

known. Here, when you had pretty well Sect. 2.
 spent the first Fire of your Imagination, I
 wou'd have got you to reason more calmly
 with me upon that other Part of the Crea-
 tion, your own Kind; to which (I told
 you) you discover'd so much Aversion, as *Misan-*
 wou'd make one believe you a compleat *thropy*.
 TIMON, or *Man-hater*.

“ CAN you then, O PHILOCLES,
 (said you in a high strain, and with a mov-
 ing air of Passion) “ Can you believe me
 “ of that Character? Or can you think it
 “ of me in earnest, that being MAN, and
 “ conscious of my Nature, I shou'd have
 “ yet so little of Humanity, as not to feel
 “ the Affections of a *Man*? Or feeling
 “ what is natural towards my Kind, that I
 “ shou'd hold their Interest light, and be
 “ indifferently affected with what affects
 “ or seriously concerns them? Am I so ill
 “ a Lover of *my Country*? Or is it that
 “ you find me indeed so ill a *Friend*? For
 “ what are all Relations else? What are
 “ the Ties of private Friendship, if that
 “ to *Mankind* be not obliging? Can there
 “ be yet a Bond in Nature, if *That* be
 “ none? O PHILOCLES! Believe me
 “ when I say I feel it one, and fully prove
 “ its Power within me. Think not that
 “ I wou'd willingly break my Chain:
 “ Nor count me so degenerate or unna-
 “ tural, as whilst I hold this Form, and

Part I. “ wear a human Heart, I shou’d throw
 “ off Love, Compassion, Kindness, and
 “ not befriend *Mankind*.——But O what
 “ Treacherys! what Disorders! And how
 “ corrupt is all!——Did you not observe
 “ e’en now, when all this Space was
 “ fill’d with goodly Rows of Company,
 “ how peaceful all appear’d.——What
 “ Charms there are in publick Companys!
 “ What Harmony in Courts and Courtly
 “ Places! How pleas’d is every Face!
 “ How courteous and humane the gene-
 “ ral Carriage and Behaviour!——What
 “ Creature capable of Reflection, if he
 “ thus saw us Mankind, and saw no more,
 “ wou’d not believe our Earth a *very*
 “ *Heaven*? What Foreigner (the Inha-
 “ bitant, suppose, of some near Planet)
 “ when he had travel’d hither, and sur-
 “ vey’d this outward Face of things, wou’d
 “ think of what lay hid beneath the
 “ Mask?——But let him stay a while.
 “ Allow him leisure; till he has gain’d a
 “ nearer View, and following our dis-
 “ soly’d Assemblys to their particular *Re-*
 “ *cesses*, he has the power of seeing ’em in
 “ this new Aspect.——Here he may be-
 “ hold those Great Men of the Ministry,
 “ who not an hour ago in publick appear’d
 “ such Friends, now plotting craftily each
 “ other’s Ruin, with the Ruin of the State
 “ it-self, a Sacrifice to their Ambition.
 “ Here he may see too those of a softer
 “ kind,

" kind, who knowing not Ambition, fol- Sect. 2.
 " low only *Love*. Yet (PHILOCLEES) ~~~~~
 " who wou'd think it?" —

AT these words, you may remember, I discover'd the Lightness of my Temper, and laugh'd aloud; which I cou'd hardly hope you wou'd have pardon'd, had I not freely told you the true reason. 'Twas not for want of being affected with what you spoke. I only imagin'd a more particular Cause had provok'd you, when having pass'd over the Ambitious, you were coming full-charg'd against the People of a softer Passion. At first, I look'd on you as deeply *in the Spleen*: But now I concluded you *in Love*, and so unhappily engag'd as to have reason to complain of Infidelity. " This, thought I, has mov'd " PALEMON thus. Hence the *sad World*! " Here was that *Corruption*, and those *Disorders* he lamented!"

AFTER I had begg'd pardon for my *Cause of* rude Mirth, which had the good fortune ^{ill.} however to make some Change in your Humour; we fell naturally into cool Reasoning about the Nature and Cause of ILL in general: " Thro what *Contin-*
 " *gency*, what *Chance*; by what fatal *Ne-*
 " *cessity*, what *Will*, or what *Permission* it
 " came upon the World; or being come
 " once,

Part I. "once, shou'd still subsist." This * *In-*
Cause of
Ill. *quiry*, which with slight Reasoners is easily
 got over, stuck hard, I found, with one
 of your close Judgment and Penetration.
 And this insensibly led us into a nice Criticism of NATURE; whom you sharply arraign'd for many Absurditys you thought her guilty of, in relation to *Mankind*, and his peculiar State.

FAIN wou'd I have persuaded you to think with more Equality of NATURE, and to proportion her Defects a little better. My Notion was, that the Grievance lay not altogether in *one* part, as you plac'd it; but that *every thing* had its share of Inconvenience. Pleasure and Pain, Beauty and Deformity, Good and Ill, seem'd to me every-where interwoven; and one with another made, I thought, a pretty Mixture, agreeable enough, in the main. 'Twas the same, I fancy'd, as in some of those rich Stuffs, where the Flowers and Ground were oddly put together, with such irregular Work, and contrary Colours, as look'd ill *in the Pattern*, but mighty natural and well *in the Piece*.

BUT you were still upon Extremes. Nothing wou'd serve to excuse the Faults

* Treatise IV. See the Beginning.

or Blemishes of this Part of the Creation, Sect. 2.
 MANKIND; even tho all besides were fair, without a Blemish. The very Storms and Tempests had their Beauty in your account, those alone excepted, which arose in Human Breasts. 'Twas only for this turbulent Race of Mortals you offer'd to accuse Nature. And I now found why you had been so transported with the Story of PROMETHEUS. You wanted such an Operator as this for Mankind: And you were tempted to wish the Story cou'd have been confirm'd in modern Divinity; that clearing the Supreme Powers of any Concern or Hand in the ill Workmanship, you might have the liberty of inveighing against it, without Profaneness.

THIS however, I told you, was but a slight Evasion of the Religious Poets among the Antients. 'Twas easy to answer every Objection by a PROMETHEUS: as, "Why had Mankind *originally* so much Folly and Perverseness? "Why so much Pride, such Ambition, "and strange Appetites? "Why so many "Plagues, and Curses, entail'd on him "and his Posterity?" —PROMETHEUS was the Cause. The Plastick Artist, with his unlucky Hand, solv'd all. " 'Twas "His Contrivance (they said) and He "was to answer for it." They reckon'd it a fair Game, if they cou'd gain a *single*
 Remove,

Part 1. *Remove*, and put the *Evil Cause* farther off. If the People ask'd a Question, they told 'em *a Tale*, and sent 'em away satisfi'd. None besides a few Philosophers wou'd be such Busy-bodys (they thought) as to look beyond, or ask a second Question.

Cause of
III.

AND in reality, continu'd I, 'tis not to be imagin'd how serviceable *a Tale* is, to amuse others besides mere Children; and how much easier the Generality of Men are paid in this Paper-Coin, than in Sterling Reason. We ought not to laugh so readily at the *Indian* Philosophers, who to satisfy their People how this huge Frame of the World is supported, tell 'em 'tis by an Elephant.—And the Elephant how?—A shreud Question! but which by no means shou'd be answer'd. 'Tis here only that our *Indian* Philosophers are to blame. They shou'd be contented with *the Elephant*, and go no further. But they have *a Tortoise* in reserve; whose Back, they think, is broad enough. So the Tortoise must bear the new Load: And thus the matter stands worse than before.

THE Heathen Story of PROMETHEUS was, I told you, much the same with this *Indian* one: only the Heathen Mythologists were so wise as not to go beyond *the first Remove*. A single PRO-

METHEUS

METHEUS was enough to take the Weight Sect. 2.
 from JOVE. They fairly made JOVE a
 Stander-by. He resolv'd, it seems, to be
 Neuter; and see what wou'd come of
 this notable Experiment; how the dan-
 gerous Man-moulder wou'd proceed; and
 what wou'd be the Event of his Tamper-
 ing.—Excellent Account, to satisfy the
 Heathen *Vulgar*! But how, think you,
 wou'd a *Philosopher* digest this? “For
 “the Gods (he wou'd say presently)
 “either cou'd have hinder'd PROME-
 “THEUS's Creation, or they cou'd not.
 “If they cou'd, they were answerable
 “for the Consequences; if they cou'd
 “not, they were no longer Gods, being
 “thus limited and controul'd. And whe-
 “ther PROMETHEUS were a Name for
 “*Chance, Destiny, a Plastick Nature*, or
 “an *Evil Damon*; whatever was design'd
 “by it; 'twas still the same Breach of
 “OMNIPOTENCE.”

THAT such a hazardous Affair as this
 of *Creation* shou'd have been undertaken
 by those who had not perfect Foresight as
 well as Command, you own'd was neither
 wise nor just. But you stood to Foresight.
 You allow'd the *Consequences* to have been
 understood by the Creating Powers, when
 they undertook their Work: and you de-
 ny'd that it wou'd have been better for
 them to have omitted it; tho they knew
 what

Part 1. what wou'd be the Event. " 'Twas bet-
 ~~~~~ " ter still that the Project shou'd be exe-  
 Cause of " cuted, whatever might become of Man-  
 ill. " kind, or how hard soever such a Cre-  
 " ation was like to fall on the generality  
 " of this miserable Race. For 'twas im-  
 " possible, you thought, that Heaven  
 " shou'd have acted otherwise than *for*  
 " *the best*. So that even from this Mi-  
 " sery and ILL of *Man*, there was un-  
 " doubtedly some GOOD arising; some-  
 " thing which over-ballanc'd all, and made  
 " full amends."

THIS was a Confession I wonder'd indeed how I came to draw from you: And soon afterwards I found you somewhat uneasy under it. For here I took up your own part against you; and setting all those Villanys and Corruptions of Human Kind in the same light you had done just before, I put it upon you to tell, where possibly cou'd be the Advantage or Good arising hence; or what Excellence or Beauty cou'd redound from those Tragical Pictures you your-self had drawn so well after the Life. Whether it must not be a very strong Philosophical Faith, which shou'd persuade one that those dismal Parts you set to view were only the necessary Shades of a fine Piece, to be reckon'd among the Beautys of the Creation:

tion: Or whether possibly you might look Sect. 2.  
upon that Maxim as very fit for Heaven, ~~~~~  
which I was sure you did not approve at  
all in Mankind; “*To do ILL, that GOOD*  
“*might follow.*”

THIS, I said, made me think of the  
manner of our modern PROMETHEUS's,  
*the Mountebanks*, who perform'd such Won-  
ders of many kinds, here on our earthly  
Stages. They cou'd create Diseases, and  
make Mischiefs, in order *to heal*, and *to re-*  
*store*. But shou'd we assign such a Practice  
as this to Heaven? Shou'd we dare to  
make such *Empiricks* of the Gods, and  
such a *Patient* of poor Nature? “Was  
“this a reason for Nature's Sickliness?  
“Or how else came she (poor Innocent!)  
“to fall sick, or run astray? Had she been  
“*originally* healthy, or created sound at  
“*first*; she had *still* continu'd so. ’Twas  
“no Credit to the Gods to leave her de-  
“stitute, or with a Flaw which wou'd  
“cost dear the mending, and make them  
“Sufferers for their own Work.”——

I WAS going to bring HOMER to  
witness for the many Troubles of JOVE,  
the Death of SARPEDON, and the fre-  
quent Crosses Heaven met with, from the  
Fatal Sisters. But this Discourse, I saw,  
displeas'd you. I had by this time plain-  
ly discover'd my Inclination to SCEPTICISM.

Part I. **TICISM.** And here not only *Religion* was objected to me, but I was reproach'd too on the account of that *Gallantry* which I had some time before defended. Both were join'd together in the Charge you made against me, when you saw I adher'd to nothing: but was now as ready to declaim against *the Fair*, as I had been before to plead their Cause, and defend the Moral of Lovers. This, you said, was my constant way in all Debates: I was as well pleas'd with the Reason on one side, as on the other: I never troubled my-self about the Success of the Argument, but laugh'd still, whatever way it went; and even when I convinc'd others, never seem'd as if I was convinc'd my-self.

I OWN'D to you, PALEMON, there was Truth enough in your Charge. For above all things I lov'd Ease; and of all Philosophers those who reason'd most at their ease, and were never angry or disturb'd; as those call'd **SCEPTICKS**, you own'd, never were. I look'd upon this kind of *Philosophy* as the prettiest, agreeablest, roving Exercise of the Mind, possible to be imagin'd. The other kind, I thought, was painful and laborious; “ To  
 “ keep always in the Limits of *one* Path;  
 “ to drive always *at a Point*; and hold pre-  
 “ cisely to what Men, at a venture, call'd  
 “ THE

“THE TRUTH: A *Point*, in all appearance, very unfix’d, and hard to ascertain.” Besides, my way hurt no body. I was always the first to comply on any occasion; and for Matters of Religion, was further from Profaneness and erroneous Doctrine than any-one. I cou’d never have the Sufficiency to shock my Spiritual and Learned Superiours. I was the furthest from leaning to my own Understanding: nor was I one who exalted *Reason* above *Faith*, or insisted much upon what the Dogmatical Men call *Demonstration*, and dare oppose to the Sacred Mysterys of Religion. And to shew you (continu’d I) how impossible ’tis for the Men of our sort ever to err from the Catholick and Establish’d Faith, pray consider; That whereas *Others* pretend to see with their own Eyes, what is properest and best for ’em in Religion; *We*, for our parts, pretend not to see with any other than those of our Spiritual Guides. Neither do we presume to judg those Guides our-selves; but submit to them, as they are appointed us by our just Superiours. In short, you who are *Rationalists*, and walk by Reason in every thing, pretend to know all things, whilst you believe little or nothing: We for our parts *know* nothing, and *believe* all.



## Part I.


  
Scepticism.

HERE I ended; and, in return, you only ask'd me coldly, "Whether with  
 " that fine SCEPTICISM of mine, I  
 " made no more distinction between Sin-  
 " cerity and Insincerity *in Actions*, than I  
 " did between Truth and Falshood, Right  
 " and Wrong, *in Arguments*?"

I DURST not ask what your Question drove at. I was afraid I saw it too plainly; and that by this loose way of talking, which I had learnt in some fashionable Conversations of the World, I had given you occasion to suspect me of the worst sort of *Scepticism*, such as spar'd nothing; but overthrew all Principles, *Moral* and *Divine*.

FORGIVE me (said I) good PALEMON: you are offended, I see, and not without cause. But what if I shou'd endeavour to compensate my *Sceptical* Misbehaviour, by using a known *Sceptick Privilege*, and asserting strenuously the Cause I have hitherto oppos'd? Do not imagine that I dare aspire so high as to defend Reveal'd Religion, or the Holy Mysterys of the Christian Faith. I am unworthy of such a Task, and shou'd profane the Subject. 'Tis of mere *Philosophy* I speak: And my Fancy is only to try what I can  
 muster

muster up thence, to make head against Sect. 2.  
the chief Arguments of *Atheism*, and re-  
establish what I have offer'd to loosen in  
the System of *Theism*.

YOUR Project, said you, bids fair to *Deism*.  
reconcile me to your Character, which I  
was beginning to mistrust. For as averse  
as I am to the Cause of *Theism*, or Name of  
DEIST, when taken in a sense exclusive of  
Revelation; I consider still that, in strict-  
ness, the Root of all is THEISM; and that  
to be a settled Christian, it is necessary to  
be first of all a good THEIST. For *Theism*  
can only be oppos'd to \* *Polytheism*, or *A-*  
*theism*. Nor have I patience to hear the  
Name of DEIST (the highest of all Names)  
decry'd, and set in opposition to *Christiani-*  
*ty*. "As if our Religion was a kind of  
" *Magick*, which depended not on the Be-  
" lief of a single Supreme Being. Or as if  
" the firm and rational Belief of such a Be-  
" ing, on Philosophical Grounds, was an  
" improper Qualification for believing any  
" thing further." Excellent Presumption,  
for those who naturally incline to the Dis-  
belief of Revelation, or who thro Vanity  
affect a Freedom of this kind! —

BUT let me hear (continu'd you) whe-  
ther in good Earnest, and thorow Sinceri-

---

\* "To *Polytheism* (*Damonism*) or *Atheism*:" as above,  
pag. 13.

Part I. ty, you intend to advance any thing in favour of that Opinion which is fundamental to all Religion; or whether you design only to divert your-self with the Subject, as you have done hitherto? “ Whatever  
*Deism.* “ your Thoughts are, PHILOCLES, I am  
 “ resolv’d to force ’em from you. You  
 “ can no longer plead the Unfutableness of  
 “ the Time or Place to such grave Subjects. The gaudy Scene is over with  
 “ the Day. Our Company have long  
 “ since quitted the Field. And the solemn Majesty of such a Night as this,  
 “ may justly sute with the profoundest Meditation, or most serious Discourse.”

THUS, PALEMON, you continu’d to urge me; till by necessity I was drawn into the following Vein of *Philosophical Enthusiasm*.

### S E C T. III.

YOU shall find then, said I (taking a grave Air) that it is possible for me to be serious; and that ’tis probable I am growing so, for good and all. Your Over-seriousness a while since, at such an unreasonable time, may have driven me perhaps into a contrary Extreme, by opposition to your melancholy Humour. But I have now a better Idea of that *Melancholy*

*choly* you discover'd ; and notwithstanding Sect. 3.  
 the humorous Turn you were pleas'd to  
 give it, I am persuaded it has a different  
 Foundation from any of those fantastical  
 Causes I then assign'd to it. " LOVE, LOVE.  
 " doubtless, is at the bottom: but a no-  
 " bler Love than such as common Beau-  
 " tys inspire."——

Here, in my turn, I began to raise my  
 Voice, and imitate the solemn way you  
 had been teaching me. " *Knowing* as  
 " you are, continu'd I, *well-knowing* and  
 " experienc'd in all the Degrees and Or-  
 " ders of Beauty, in all the mysterious *Beauty.*  
 " Charms of the particular Forms ; you  
 " rise to what is more general ; and with  
 " a larger Heart, and Mind more com-  
 " prehensive, you generously seek that  
 " which is highest in the kind. Not cap-  
 " tivated by the Lineaments of a fair  
 " Face, or the well-drawn Proportions of  
 " a human Body, you view *the Life* it-  
 " self, and embrace rather *the Mind* which  
 " adds the Lustre, and renders chiefly  
 " amiable.

" Nor is the Enjoyment of such a sin- *Society.*  
 " gle Beauty sufficient to satisfy such an  
 " aspiring Soul. It seeks how to combine  
 " more Beautys, and by what Coalition  
 " of these, to form a beautiful Society.  
 " It views Communitys, Friendships, Re-  
 " lations,



Part I. "lations, Dutys; and considers by what  
 " Harmony of particular Minds the ge-  
 " neral Harmony is compos'd, and Com-  
 " mon-Weal establish'd.

" Nor satisfy'd even with Publick Good  
 " in *one* Community of Men, it frames  
 " it-self a nobler Object, and with en-  
 Virtue. " larg'd Affection seeks *the Good of Man-*  
 " kind. It dwells with Pleasure amidst  
 " that Reason, and those Orders on which  
 " this fair Correspondence and goodly In-  
 " terest is establish'd. Laws, Constitu-  
 " tions, Civil and Religious Rites; what-  
 " ever civilizes or polishes rude Mankind;  
 " the Sciences and Arts, Philosophy, Mo-  
 " rals, Virtue; the flourishing State of  
 " human Affairs, and the Perfection of  
 " human Nature; these are its delightful  
 " Prospects, and this the Charm of Beau-  
 " ty which attracts it.

Universe. " STILL ardent in this Pursuit (such  
 " is its Love of Order and Perfection) it  
 " rests not here; nor satisfys it-self with  
 " the Beauty of a Part; but extending  
 " further its communicative Bounty, seeks  
 " the Good of All, and affects the Interest  
 " and Prosperity of *the Whole*. True to  
 " its native World and higher Country,  
 " 'tis here it seeks Order and Perfection;  
 " wishing the best, and hoping still to find  
 " a just and wise Administration.

" AND

Sect. 3.  
GOD.

" AND since all Hope of this were vain  
 " and idle, if no *Universal Mind* presided;  
 " since without such a supreme Intelli-  
 " gence and providential Care, the dis-  
 " tracted Universe must be condemn'd to  
 " suffer infinite Calamitys; 'tis here the  
 " generous Mind labours to discover that  
 " *healing Cause* by which the Interest of  
 " *the Whole* is securely establish'd, the  
 " Beauty of Things, and the universal Or-  
 " der happily sustain'd.

" THIS, PALEMEN, is the Labour <sup>Ill natural</sup>  
 " of your Soul: and This its *Melancholy* <sup>and moral.</sup>  
 " ly; when unsuccessfully pursuing the  
 " supreme Beauty, it meets with dark-  
 " ning Clouds which intercept its Sight.  
 " Monsters arise, not those from *Lybian*  
 " Desarts, but from the Heart of Man  
 " more fertile; and with their horrid  
 " Aspect cast an unseemly Reflection up-  
 " ON NATURE. She, helpless (as she is  
 " thought) and working thus absurdly, is  
 " condemn'd, the Government of the  
 " World arraign'd, and DEITY made  
 " void.

" MUCH is alledg'd in answer, to  
 " shew why *Nature* errs, and how she  
 " came thus impotent and erring from an  
 " unerring Hand. But I deny she errs;  
 " and when she seems most ignorant or  
 " perverse

Part I. “ perverſe in her Productions, I aſſert her  
 “ even then as wiſe and provident, ‘as in  
 Ill natural “ her goodlieſt Works. For ’tis not then  
 and moral. “ that Men complain of the World’s Or-  
 “ der, or abhor the Face of Things, when  
 “ they ſee various Interests mix’d and in-  
 “ terfering; Natures ſubordinate, of dif-  
 “ ferent kinds, oppos’d one to another,  
 “ and in their different Operations ſub-  
 “ mitted, the higher to the lower. ’Tis  
 “ on the contrary, from this Order of in-  
 “ ferious and ſuperious Things, that we  
 “ admire the \* World’s Beauty, founded  
 “ thus on *Contrarietys*: whiſt from ſuch  
 “ various and diſagreeing Principles, a  
 “ *Universal Concord* is eſtabliſh’d.

“ Thus in the ſeveral Orders of Ter-  
 “ reſtrial Forms, a *Reſignation* is requir’d,  
 “ a Sacrifice and mutual yielding of Na-  
 “ tures one to another. The Vegetables  
 “ by their Death ſuſtain the Animals:  
 “ and Animal-Bodys diſſolv’d, enrich the  
 “ Earth, and raiſe again the Vegetable  
 “ World. The numerous Inſects are re-  
 “ duc’d by the ſuperious Kinds of Birds  
 “ and Beaſts: and theſe again are check’d  
 “ by Man; who in his turn ſubmits to  
 “ other Natures, and reſigns his Form a Sa-  
 “ crifice in common to the reſt of Things.

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\* See VOL. III. p. 263, 264. what is cited in the Notes  
 from the antient Author on *the World*.

“ And

“ And if in Natures so little exalted or Sect. 3.  
 “ pre-eminent above each other, the Sa-  
 “ crifice of Interests can appear so just;  
 “ how much more reasonably may all in-  
 “ feriour Natures be subjected to *the supe-*  
 “ *riour Nature* of the World! That World,  
 “ PALEMON, which even now trans-  
 “ ported you, when the Sun’s fainting  
 “ Light gave way to these bright Constel-  
 “ lations, and left you this wide System to  
 “ contemplate.

“ HERE are those *Laws* which ought  
 “ not, nor can submit to any thing be-  
 “ low. The Central Powers, which hold  
 “ the lasting Orbs in their just Poize and  
 “ Movement, must not be controul’d to  
 “ save a fleeting Form, and rescue from  
 “ the Precipice a puny Animal, whose  
 “ brittle Frame, howe’er protected, must  
 “ of it-self so soon dissolve. The am-  
 “ bient Air, the inward Vapours, the im-  
 “ pending Meteors, or whatever else is nu-  
 “ trimental or preservative of this Earth,  
 “ must operate in a natural Course: and  
 “ other Constitutions must submit to the  
 “ good Habit and Constitution of the all-  
 “ sustaining Globe.

“ LET us not therefore wonder, if by  
 “ Earthquakes, Storms, pestilential Blasts,  
 “ nether or upper Fires, or Floods, the ani-  
 “ mal Kinds are oft afflicted, and whole  
 “ Species



Part I. “ Species perhaps involv’d at once in com-  
 ~~~~~ “ mon Ruin : But much less let us account  
 Ill natural “ it strange, if either by outward Shock,
 and moral. “ or some interior Wound from hostile
 “ Matter, particular Animals are deform’d
 “ even in their first Conception, when the
 “ Disease invades the Seats of Generation,
 “ and feminal Parts are injur’d and ob-
 “ structed in their accurate Labours. ’Tis
 “ then alone that monstrous Shapes are
 “ seen : Nature still working as before, and
 “ not perversly or erroneously ; not faint-
 “ ly, or with feeble Endeavours ; but o’er-
 “ power’d by a *superiour Rival*, and by a-
 “ nother Nature’s *justly* conquering Force.

“ NOR need we wonder, if the inte-
 “ rior Form, *the Soul* and *Temper*, par-
 “ takes of this occasional Deformity, and
 “ sympathizes often with its close Partner.
 “ Who is there can wonder either at the
 “ Sicknesses of Sense, or the Depravity of
 “ Minds inclos’d in such frail Bodys, and
 “ dependent on such pervertible Organs?

Good.

“ HERE then is that Solution you re-
 “ quire : and hence those seeming Ble-
 “ mishes cast upon Nature. Nor is there
 “ ought in this beside what is natural and
 “ good. ’Tis *Good* which is predominant ;
 “ and every corruptible and mortal Na-
 “ ture by its Mortality and Corruption
 “ yields only to some better, and all in
 “ common

“common to that *best and highest Nature*, Sect. 3.
“which is incorruptible and immortal.”

I SCARCE had ended these Words, e'er you broke out in admiration; asking what had befall'n me, that of a sudden I had thus chang'd my Character, and enter'd into Thoughts which must certainly, you suppos'd, have some Foundation in me, since I cou'd express them with such seeming Affection as I had done.

O, SAID I, PALEMON! that it had been my fortune to have met you the other day, just at my Return out of the Country, from a *Friend* whose Conversation had in one day or *two* made such an Impression on me, that I shou'd have suted you to a Miracle. You wou'd have thought indeed that I had been cur'd of my *Scepticism* and Levity, so as never to have rally'd more, at that wild rate, on any Subject, much less on these which are so serious.

TRULY, said you, I cou'd wish I had met you rather at that time, or that those good and serious Impressions of your *Friend* had without interruption lasted with you till this moment.

WHATEVER they were, I told you, PALEMON, I had not so lost'em neither,
as

Part I. as not easily, you saw, to revive 'em on
 ~~~~~ occasion ; were I not afraid.      Afraid!  
 said you. For whose sake, good PHILO-  
 CLES, I intreat you? For mine or your  
 own?      For both, reply'd I. For tho  
 I was like to be perfectly cur'd of my *Scep-*  
*ticism*; 'twas by what I thought worse,  
*Enthusiast.* downright *Enthusiasm*. You never knew  
 a more agreeable ENTHUSIAST!

WERE he my Friend (said you) I  
 shou'd hardly treat him in so free a man-  
 ner. Nor shou'd I, perhaps, judg that to  
 be *Enthusiasm* which you so freely term  
 so. I have a strong suspicion that you in-  
 jure him. Nor can I be satisfy'd till I  
 hear further of that serious Conversation  
 for which you tax him as *Enthusiastick*.

I MUST confess (said I) he had no-  
 thing of that savage Air of the vulgar En-  
 thusiastick Kind. All was serene, soft, and  
 harmonious. The manner of it was more  
 after the pleasing Transports of those an-  
 tient *Poets* you are often charm'd with,  
 than after the fierce unsociable way of mo-  
 dern *Zealots*; those starch'd gruff Gentle-  
 men, who guard Religion as Bullies do a  
 Mistress, and give us the while a very in-  
 different Opinion of their Lady's Merit,  
 and their own Wit, by adoring what they  
 neither allow to be inspected by others,  
 nor care themselves to examine in a fair  
 light.

light. But here I'll answer for it ; there *Sect. 3.*  
 was nothing of Disguise or Paint. All  
 was fair, open, and genuine, as Nature  
 her-self. 'Twas *Nature* he was in love  
 with : 'Twas *Nature* he sung : And if any-  
 one might be said to have a *natural* Mistress,  
 my Friend certainly might, whose Heart  
 was thus engag'd. But LOVE, I found,  
 was every-where the same. And tho the  
 Object here was very fine, and the Pas-  
 sion it created very noble ; yet *Liberty*, I  
 thought, was finer than all : And I who  
 never car'd to ingage in other Loves of  
 the least continuance, was the more afraid,  
 I told you, of this which had such a power  
 with my poor *Friend*, as to make him ap-  
 pear the perfectest ENTHUSIAST in the  
 world, *Ill-Humour* only excepted. For  
 this was singular in him, " That tho he  
 " had all of the *Enthusiast*, he had nothing  
 " of the *Bigot*. He heard every thing  
 " with Mildness and Delight ; and bore  
 " with me when I treated all his Thoughts  
 " as visionary ; and when, Sceptick-like,  
 " I unravel'd all his Systems."

HERE was that *Character* and *Descrip-*  
*tion* which so highly pleas'd you, that you  
 wou'd hardly suffer me to come to a con-  
 clusion. 'Twas impossible, I found, to  
 give you satisfaction, without reciting the  
 main of what pass'd in those *two* Days be-  
 tween my *Friend* and Me, in our Country-  
 Retire.



Part I. Retirement. Again and again I bid you  
 beware: “ You knew not the danger of  
*Enthusiast.* “ this *Philosophical Passion*; nor consider’d  
 “ what you might possibly draw upon  
 “ your-self, and make me the Author of.  
 “ I was far enough engag’d already: and  
 “ you were pushing me further, at your  
 “ own hazard.”

ALL I cou’d say made not the least  
 impression on you. But rather than pro-  
 ceed any further this night, I engag’d, for  
 your sake, to turn *Writer*, and draw up  
 the Memoirs of those *two Philosophical*  
*Days*; beginning with what had pass’d  
 this *last Day* between our-selves; as I have  
 accordingly done (you see) by way of  
*Introduction* to my Story.

BY this time, being got late to Town,  
 some hours after the latest of our Compa-  
 ny, you set me down at my own Lodg-  
 ing; and thus we bad Good-night.

PART

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## PART II.

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### PHILOCLES *to* PALEMON.

**A**FTER such a Day as Yesterday, I might well have thought it hard, when I awak'd the next Morning, to find my-self under positive Engagements of proceeding in the same Philosophical way, without intermission, and upon harder terms than ever. For 'twas no longer the agreeable Part of *A Companion* which I had now to bear. Your Conversation, PALEMON, which had hitherto supported me, was at an end. I was now *alone*; confin'd to my Closet; oblig'd to meditate by my-self; and reduc'd to the hard Circumstances of *an Author*, and *Historian*, in the most difficult Subject.

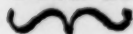
BUT here, methought, propitious Heaven, in some manner, assisted me. For if *Dreams* were, as HOMER teaches, sent from

Part 2. from the Throne of Jove; I might conclude I had a favourable one, of the *true* sort, towards the *Morning-light*; which, as I recollected my-self, gave me a clear and perfect Idea of what I desir'd so earnestly to bring back to my Memory.

I FOUND my-self transported to a distant Country, which presented a pompous *rural Scene*. It was a Mountain not far from the Sea, its Brow adorn'd with antient Wood, and at its foot a River and well-inhabited Plain: beyond which the Sea appearing, clos'd the Prospect.

No sooner had I consider'd the Place, than I discern'd it to be the very same where I had talk'd with THEOCLES the second Day I was with him in the Country. I look'd about to see if I cou'd find my Friend; and calling THEOCLES! I awak'd. But so powerful was the Impression of my Dream, and so perfect the Idea rais'd in me, of the Person, Words, and Manner of my Friend, that I cou'd now fancy my-self philosophically inspir'd, as that ROMAN Sage by his ÆGERIA, and invited, on this occasion, to try my *Historical Muse*. For justly might I hope for such Assistance in behalf of THEOCLES, who so lov'd *the Muses*, and was, I thought, no less belov'd by them.

TO



TO RETURN therefore to that *original* rural Scene, and that *Heroick* GENIUS, the Companion and Guide of my first Thoughts in these profounder Subjects: I found him the first Morning with his belov'd *Mantuan* MUSE, roving in the Fields; where, as I had been inform'd at his House, he was gone out, after his usual way, to read. The moment he saw me, his Book vanish'd, and he came with friendly haste to meet me. After we had embrac'd, I discover'd my Curiosity to know what he was reading; and ask'd, "if it were of a secret kind, to which I cou'd not be admitted?" On this he shew'd me his Poet; and looking pleasantly, Now tell me truly, said he, PHILOCLES, did you not expect some more mysterious Book than this? I own'd I did; considering his Character, which I took to be of so contemplative a kind. And do you think, said he, that without being contemplative, one can truly relish these Diviner Poets? Indeed (said I) I never thought there was any need of growing contemplative, or retiring from the World, to read VIRGIL or HORACE.

You have nam'd *Two*, said he, who *Retire-*  
can hardly be thought so very *like*; tho' *ments*  
Vol. 2. P they



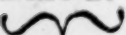
Part 2. they were Friends, and equally good Poets. Yet joining 'em, as you are pleas'd to do, I wou'd willingly learn from you, whether in your opinion there be any Disposition so fitted for reading 'em, as that in which they writ themselves. In this, I am sure, they both join'd heartily; to love *Retirement*: when for the sake of such a Life and Habit as you call *contemplative*, they were willing to sacrifice the highest Advantages, Pleasures, and Favour of a Court. But I will venture to say more in favour of *Retirement*: "That not only the best Authors, but the best Company, require this seasoning." Society it-self cannot be rightly enjoy'd without some Abstinence and separate Thought. All grows insipid, dull, and tiresom, without the help of some Intervals of Retirement. Say, PHILOCLES, whether You your-self have not often found it so? Do you think those Lovers understand the Interests of their Loves, who by their goodwill wou'd never be parted for a moment? Or wou'd they be discreet Friends, think you, who wou'd chuse to live together on such Terms? What Relish then must the World have (that common World of mix'd and undistinguish'd Company) without a little Solitude; without stepping now and then aside, out of the *Road* and *beaten Track* of Life, that tedious Circle of Noise and Show, which forces weary'd

ry'd Mankind to seek relief from every Sect. I.  
poor Diversion?

By your Rule, said I, THEOCLES,  
there shou'd be no such thing as *Happiness*  
or *Good* in Life, since every Enjoyment  
wears out so soon; and growing painful, is  
diverted by some *other* thing; and that a-  
gain by some *other*; and so on. I am sure,  
if Solitude serves as a Remedy or Diversion  
to any thing in the World, there is no-  
thing which may not serve as Diversion to  
Solitude; which wants it more than any-  
thing besides. And thus there can be no  
*Good* which is regular or constant. *Hap-  
piness* is a thing out of the way, and only  
to be found in wandering.

O PHILOCLES, reply'd he, I rejoice *Happiness.*  
to find you in the pursuit of *Happiness* and *Good.*  
*Good*; however you may wander. Nay,  
tho you doubt whether there be *that Thing*;  
yet if you reason, 'tis sufficient; there is  
hope still. But see how you have una-  
wares engag'd your-self! For if you have  
destroy'd all *Good*, because in all you can  
think of, there is nothing will constantly  
hold so; then you have set it as a Maxim  
(and very justly in my Opinion) "That  
" *Nothing can be Good but what is Constant.*"

I OWN, said I, that all I know of  
worldly Satisfaction is inconstant. The  
P 2 Things

Part 2. Things which give it, are never at a stay:  
 and the *Good* it-self, whatever it be, depends no less on Humour than on Fortune. For that which Chance may often spare, Time will not. Age, Change of Temper, other Thoughts, a different Passion, new Engagements, a new Turn of Life, or Conversation, the least of these are fatal, and alone sufficient to destroy Enjoyment. Tho' *the Object* be the same, *the Relish* changes, and the short-liv'd *GOOD* expires. But I shou'd wonder much if you cou'd tell me any thing in Life which was not of as changeable a Nature, and subject to the same common Fate of Satiety and Disgust.

*Pleasure.*

I FIND then, reply'd he, that the current Notion of *Good* is not sufficient to satisfy you. You can afford to *scepticize*, where no-one else will so much as hesitate. For almost every-one philosophizes dogmatically on this Head. All are positive in this, "That our real *Good* is PLEASURE."

IF they wou'd inform us "*Which* (said I) or *What sort*," and ascertain once the very Species and distinct Kind; such as must constantly remain *the same*, and *equally eligible* at all times; I shou'd then perhaps be better satisfy'd. But when *Will* and *Pleasure* are synonymous; when every thing

thing which \* *pleases us* is call'd PLEA-Sect. I.  
 SURE, and we never chuse or prefer but  
*as we please*, 'tis trifling to say, "*Pleasure*  
*is our Good.*" For this has as little  
 meaning as to say, "*We chuse what we think*  
*eligible:*" and, "*We are pleas'd with*  
*what delights or pleases us.*" The Ques-  
 tion is, "Whether we are *rightly pleas'd*,  
 "and chuse as we *shou'd* do?" For as  
 highly *pleas'd* as Children are with Bau-  
 bles, or with whatever affects their ten-  
 der Senses; we cannot in our Hearts sin-  
 cerely admire their *Enjoyment*, or imagine  
 'em Possessors of any extraordinary *Good*.  
 Yet are their Senses, we know, as keen  
 and susceptible of *Pleasure* as our own.  
 The same Reflection is of force as to mere  
 Animals, who in respect of the Liveliness  
 and Delicacy of Sensation, have many of  
 'em the advantage of us. And as for some  
 low and sordid *Pleasures* of Human Kind;  
 shou'd they be ever so lastingly enjoy'd,  
 and in the highest credit with their En-  
 joyers; I shou'd never afford 'em the name  
 of *Happiness* or *Good*.

Wou'd you then appeal, said he, from  
 the immediate Feeling and Experience of  
 one who is *pleas'd*, and satisfy'd with what  
 he *enjoys*?

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\* VOL. I. pag. 308. VOL. III. pag. 200.



## Part 2.

*Pleasure.*

MOST certainly I shou'd appeal, said I (continuing the same Zeal which THEOCLES had stirr'd in me, against those Dogmatizers on *Pleasure*.) For is there that fordid Creature on earth, who does not prize his own *Enjoyment*? Does not the frowardest, the most rancorous distemper'd Creature do as much? Is not Malice and Cruelty of the highest relish with some Natures? Is not a hoggish Life the height of some Mens Wishes? You wou'd not ask me surely to enumerate the several Species of Sensations, which Men of certain Tastes have adopted, and own'd for their chief *Pleasure* and Delight. For with some Men even Diseases have been thought valuable and worth the cherishing, merely for the *Pleasure* found in allaying the Ardor of an irritating Sensation. And to these absurd *Epicures* those other are near a-kin, who by study'd Provocatives raise unnatural Thirst and Appetite; and to make way for fresh Repletion, prepare *Emeticks*, as the last Desert; the sooner to renew the Feast. 'Tis said, I know, proverbially, "That *Tastes are different, and must not be disputed.*" And I remember some such Motto as this plac'd once on a Devise, which was found sutable to the Notion. A Fly was represented feeding on a certain Lump. The Food, however vile, was natural to the Animal. There was no Absurdity

furdity in the case. But shou'd you shew Sect. 1.  
me a brutish or a barbarous Man thus taken up, and solac'd in his Pleasure; shou'd you shew me a Sot in his solitary Debauch, or a Tyrant in the Exercise of his Cruelty, with this *Motto* over him, to forbid my Appeal; I shou'd hardly be brought to think the better of his *Enjoyment*: Nor can I possibly suppose that a mere sordid Wretch, with a base abject Soul, and the best Fortune in the World, was ever capable of any *real Enjoyment*.

By this Zeal, reply'd THEOCLES, which you have shewn in the refuting a *wrong* Hypothesis, one wou'd imagine you had in reality some Notion of a *right*; and began to think that there might possibly be such a thing at last as *Good*.

THAT there is something nearer to *Good*, and more like it than another, I am free, said I, to own. But what *real Good* is, I am still to seek, and must therefore wait till you can better inform me. This I only know; "That either "All Pleasure is Good, or only Some." If *All*, then every kind of Sensuality must be precious and desirable: If *Some* only, then we are to seek, *what Kind*; and discover, if we can, *what* it is which distinguishes between one Pleasure and another; and makes *one* indifferent, sorry, mean;

Part 2. *another* valuable, and worthy. And by this *Stamp*, this *Character*, if there be any such, we must define GOOD; and not by *Pleasure* it-self; which may be very great, and yet very contemptible. Nor can any one truly judg the Value of any immediate Sensation, otherwise than by judging first of the Situation of his own Mind. For that which we esteem a Happiness in *one* Situation of Mind, is otherwise thought of in *another*. Which Situation therefore is the justest, must be consider'd; "How  
 " to gain that *Point of Sight*, whence probably we may best discern; and How  
 " to place our-selves in that unbiass'd  
 " State, in which we are fittest to pronounce."

O PHILOCLES, reply'd he, if this be unfeignedly your Sentiment; if it be possible you shou'd have the Fortitude to with-hold your \* Assent in this Affair, and go in search of what the meanest of Mankind think they already *know* so certainly; 'tis from a nobler Turn of Thought than what you have observ'd in any of the *modern Scepticks* you have convers'd with. For if I mistake not, there are hardly anywhere at this day a sort of People more peremptory, or who deliberate less on the

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\* VOL. I. pag. 81.

choice of *Good*. They who pretend to Sect. 1.  
 such a Scrutiny of other Evidences, are  
 the readiest to take the Evidence of the  
 greatest *Deceivers* in the World, *their own*  
*Passions*. Having gain'd, as they think, a  
 Liberty from some seeming Constraints of  
 Religion, they suppose they employ this  
 Liberty to perfection, by following the  
 first Motion of their Will, and assenting  
 to the first Dictate or Report of any pre-  
 possessing \* *Fancy*, any foremost *Opinion* or  
*Conceit* of GOOD. So that their Privilege  
 is only that of being perpetually amus'd;  
 and their Liberty that of being impos'd on  
 in their most important Choice. I think  
 one may say with assurance, " That the  
 " greatest of Fools is he who imposes on  
 " himself, and in his greatest Concern  
 " thinks certainly he *knows* that which he  
 " has least study'd, and of which he is  
 " most profoundly *ignorant*." He who is  
 ignorant, but knows his Ignorance, is far  
 wiser. And to do justice to these fashiona-  
 ble Men of Wit; they are not all of 'em,  
 indeed, so insensible as not to perceive  
 something of their own Blindness and  
 Absurdity. For often when they seriously  
 reflect on their past Pursuits and Engage-  
 ments, they freely own, " That for what  
 " remains of *Life*, they know not whe-

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\* VOL. I. pag. 320, &c.

" ther



Part 2. "ther they shall be of *a-piece with them-*  
*Pleasure.* " *selves* ; or whether their Fancy, Hu-  
 " mour, or Passion will not hereafter lead  
 " 'em to a quite *different Choice* in PLEA-  
 " SURE, and to a Disapprobation of all  
 " they ever enjoy'd before."—Comforta-  
 ble Reflection!

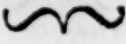
To bring the Satisfactions of *the Mind*, continu'd he, and the Enjoyments of *Reason* and *Judgment* under the Denomination of PLEASURE, is only a Collusion, and a plain receding from the common Notion of the word. They deal not fairly with us, who in their Philosophical hour, admit that for *Pleasure*, which at an ordinary time, and in the common Practice of Life, is so little taken for such. The Mathematician who labours at his Problem, the Bookish Man who toils, the Artist who endures voluntarily the greatest Hardships and Fatigues; none of these are said "*To follow Pleasure.*" Nor will the Men of Pleasure by any means admit 'em to be of their number. The Satisfactions which are *purely mental*, and depend only on the Motion of a *Thought*; must in all likelihood be too refin'd for the Apprehensions of our modern *Epicures*, who are so taken up with Pleasure of a *more substantial* kind. They who are full of the Idea of such a *sensible solid* Good, can have but a slender Fancy for the mere *spiritual* and *intellectual* fort.

fort. But 'tis this latter they set up and Sect. 1.  
magnify upon occasion; to save the Ignominy which may redound to 'em from the former. This done, the latter may take its chance: Its Use is presently at an end. For 'tis observable, that when the Men of this sort have recommended the Enjoyments of the Mind under the title of *Pleasure*; when they have thus dignify'd the Word, and included in it whatever is mentally good or excellent, they can afterwards suffer it contentedly to slide down again into its own genuine and vulgar Sense; whence they rais'd it only to serve a turn. When *Pleasure* is call'd in question, and attack'd, then *Reason* and *Virtue* are call'd in to her Aid, and made principal parts of her Constitution. A complicated Form appears, and comprehends straight all which is generous, honest, and beautiful in human Life. But when the Attack is over, and the Objection once solv'd, the Specter vanishes: *Pleasure* returns again to her former Shape: She may e'en be *Pleasure* still, and have as little concern with *dry sober Reason*, as in the nature of the thing, and according to common Understanding, she really has. For if this rational sort of Enjoyment be admitted into the Notion of *Good*, how is it possible to admit withal that kind of Sensation which in effect is rather opposite to this Enjoyment? 'Tis certain that in  
respect

Part 2. respect of the Mind and its Enjoyments, the Eagerness and Irritation of *mere Pleasure*, is as disturbing as the Importunity and Vexation of *Pain*. If *either* throws the Mind off its bias, and deprives it of the Satisfaction it takes in its natural Exercise and Employment; the Mind in this case must be Sufferer as well by one as by the other. If *neither* does this; there is no harm on either side.—

By the way, said I, interrupting him; As sincere as I am in questioning “Whether PLEASURE be really *Good*,” I am not such a Sceptick as to doubt “Whether PAIN be really *Ill*.”

WHATEVER is *grievous*, reply’d he, can be no other than *ILL*. But that what is grievous to *one*, is not so much as troublesome to *another*; let Sportsmen, Soldiers, and others of the hardy Kinds be witnesses. Nay, that what is *Pain* to one, is *Pleasure* to another, and so alternately, we very well know: since Men vary in their Apprehension of these Sensations, and on many occasions confound one with the other. Has not even Nature her-self, in some respects, as it were blended ’em together, and (as a wise Man said once) “join’d the Extremity of one so nicely to the other, that it absolutely

“ solutely runs into it, and is undistin- Sect. 1.  
 “ guishable?” 

IN FINE then, said I, If *Pleasure* and *Pain* be thus convertible and mix'd; if, according to your Account, “ That which “ is now *Pleasure*, by being strain'd a little too far, runs into *Pain*, and *Pain*, “ when carry'd far, creates again the “ highest *Pleasure*, by mere Cessation, and “ a kind of natural Succession; If some “ Pleasures to *some* are Pains, and some “ Pains to *others* are Pleasures:” All this, if I mistake not, makes still for my Opinion, and shows That there is nothing you can assign which can really stand as GOOD. For if *Pleasure* be not GOOD, <sup>Good.</sup> nothing is. And if *Pain* be ILL (as I must necessarily take for granted) we have a shreud Chance on the *ill* side indeed, but none at all on the *better*. So that we may fairly doubt, “ Whether *LIFE it-self* be not mere Misery;” since *Gainers* by it we can never be: *Losers* we may sufficiently, and are like to be, every hour of our Lives. Accordingly, what our *English* Poets say of Good, shou'd be just and proper: “ 'Tis Good not to be born.” — And thus for any thing of *Good* which can be expected in Life, we may e'en “ Beg pardon of Nature; and return her Present on her “ hands,



Part 2. "hands, without waiting for her Call."  
 ~~~~~  
 Good. For what shou'd hinder us? or What are
 we the better for Living?

THE Query, said he, is pertinent. But why such Dispatch, if the Case be doubtful? This, surely (my good PHILO-CLES!) is a plain Transgression of your *Sceptrical* Bounds. We must be sufficiently *Dogmatical*, to come to this Determination. *Futurity.* 'Tis a deciding as well concerning Death as Life; "What possibly *may* be hereafter, and What *not*." Now to be assur'd that we can never be concern'd in any thing *hereafter*, we must understand perfectly what it is which concerns or engages us in any thing *present*. We *Self.* must truly *know our-selves*, and in what this SELF of ours consists. We must determine against *Pre-existence*, and give a better reason for our having never been concern'd in ought before our Birth, than merely "Because we *remember not*, "nor are *conscious*." For in many Things we have been concern'd to purpose, of which we have now no Memory or Consciousness remaining. And thus we may happen to be again and again, to perpetuity, for any reason we can show to the contrary. All is *Revolution* in us. We are no more the self-same Matter, or System of Matter, from one day to another. What Succession there may be *hereafter*,

after, we know not; since even *now*, we live by Succession, and only perish and are renew'd. 'Tis in vain we flatter ourselves with the Assurance of our Interest's ending with a certain Shape or Form. What interested us *at first* in it, we know not; any more than how we have *since* held on, and continue *still* concern'd in such an Assemblage of fleeting Particles. *Where* besides, or in *What* else we may have to do, perchance, in time to come, we know as little; nor can tell how *Chance* or *Providence*, hereafter, may dispose of us. And if *Providence* be in the case, we have still more reason to consider how we undertake to be our own Disposers. It must needs become a SCEPTICK above all Men to hesitate in Matters of *Exchange*. And tho he acknowledges no present Good or Enjoyment in Life, he must be sure, however, of bettering his Condition, before he attempts to alter it. But as yet, PHILOCLES, even this Point remains undetermin'd between us: "Whether in this present Life there be not such a thing as

Sect. I.
Futurity.
Good.
real

"GOOD."

BE you therefore (said I) my Instructor, sagacious THEOCLES! and inform me "What that GOOD is, or Where, which can afford Contentment and Satisfaction always alike, without variation

tion

Part 2. "tion or diminution." For tho on some
Good. Occasions, and in some Subjects, the Mind
 may possibly be so bent, and the Passion
 so wrought up, that for the time no bo-
 dily Sufferance or Pain can alter it; yet
 this is what can seldom happen, and is un-
 likely to last long: since without any Pain
 or Inconvenience, the Passion in a little
 time does its own work, the Mind relaxes
 with its Bent, and the Temper weary'd
 with Repetition finds no more Enjoyment,
 but runs to something new.

HEAR then! said THEOCLES. For
 tho I pretend not to tell you at once the
 Nature of this which I call GOOD; yet
 I am content to shew you something of
 it, in *your-self*, which you will acknow-
 ledg to be naturally more fix'd and con-
 stant, than any thing you have hitherto
 thought on. Tell me, my Friend! if ever
 you were weary of doing good to those
 you lov'd? Say when you ever found it
Friendship. unpleasing to serve a *Friend*? Or whether
 when you *first* prov'd this generous Plea-
 sure, you did not feel it less than at *this*
present; after so long Experience? Be-
 lieve me, PHILOCLES, this Pleasure is
 more debauching than any other. Never
 did any Soul do good, but it came readier
 to do the same again, with more Enjoy-
 ment. Never was Love, or Gratitude, or
 Bounty

Bounty practis'd but with increasing Joy, Sect. i.
 which made the Practiser still more in love ^{Friendship}
 with the fair Act. Answer me, PHILO-^{private,}
 CLES, you who are such a Judg of Beau-^{publick,}
 ty, and have so good a Taste of Pleasure;
 Is there any thing you admire, so fair as
Friendship? or any thing so charming as a
generous Action? What wou'd it be there-
 fore, if all Life were in reality but one con-
 tinu'd Friendship, and cou'd be made one
 such intire Act? Here surely wou'd be
 that *fix'd* and *constant* GOOD you sought.
 Or wou'd you look for any thing beyond?

PERHAPS not, said I. But I can ne-
 ver, surely, go beyond this, to seek for a
Chimera, if this GOOD of yours be not
 thorowly chimerical. For tho a Poet may
 possibly work up such a single Action, so as
 to hold a *Play* out; I can conceive but
 very faintly how this high Strain of Friend-
 ship can be so manag'd, as to fill a *Life*.
 Nor can I imagine where the Object lies
 of such a sublime Heroick Passion.

CAN any Friendship, said he, be so
 Heroick, as that towards Mankind? Do
 you think the Love of Friends in general,
 and of one's Country, to be nothing? or
 that particular Friendship can well subsist
 without such an enlarg'd Affection, and
 Sense of Obligation to Society? Say (if
 possible) you are a *Friend*, but hate your

Part 2. Country. Say, you are true to the Interest of a Companion, but false to that of Society. Can you believe your-self? Or will you lay the Name aside, and refuse to be call'd *the Friend*, since you renounce the MAN?

Friendship
private,
publick.

THAT there is something, said I, due to *Mankind*, is what I think will not be disputed by one who claims the Name of *Friend*. Hardly indeed cou'd I allow the Name of *Man* to one who never cou'd call or be call'd *Friend*. But he who justly proves himself a *Friend*, is MAN enough; nor is he wanting to *Society*. A single Friendship may acquit him. He has deserv'd a *Friend*, and is *Man's Friend*; tho not in strictness, or according to your high moral Sense, *the Friend of Mankind*. For to say truth, as to this sort of Friendship; it may by wiser Heads be esteem'd perhaps more than ordinarily Manly, and even Heroick, as you assert it: But for my part, I see so very little Worth in *Mankind*, and have so indifferent an Opinion of *the Publick*, that I can propose little Satisfaction to my-self in loving *either*.

Gratitude. Do you, then, take *Bounty* and *Gratitude* to be among the Acts of Friendship and Good-Nature? Undoubtedly: For they are the chief. Suppose then, that the oblig'd Person discovers in the Obliger

Obliger several Failings; does this exclude Sect. I.
the Gratitude of the former? Not in
 the least.

Or does it make *the Exer-*
cise of Gratitude less pleasing?

I think
 rather the contrary. For when depriv'd of
 other means of making a Return, I might
 rejoice still in that sure way of shewing my
 Gratitude to my Benefactor, by bearing
 his Failings as a Friend.

And as to
Bounty: Tell me, I beseech you, is it to *Bounty*,
 those only who are *deserving* that we

shou'd do good? Is it only to a good
 Neighbour, or Relation, a good Father,
 Child, or Brother? Or does Nature, Rea-
 son, and Humanity better teach us, to do
 good still to a Father, because a *Father*; and
 to a Child, because a *Child*; and so to eve-
 ry Relation in Human Life?

I think,
 said I, this last is rightest.

O PHILOCLES, reply'd he, consider
 then what it was you said, when you ob-
 jected against the Love of *Mankind* because
 of Human Frailty; and seem'd to scorn
 the *Publick*, because of its Misfortunes.
 See if this Sentiment be consistent with
 that Humanity which elsewhere you own
 and practise. For where can Generosity
 exist, if not here? Where can we ever
 exert Friendship, if not in this chief Sub-
 ject? To what shou'd we be true or *Love of*
 grateful in the World, if not to Mankind, *Mankind*,
 and that Society to which we are so deep-

Part 2. ly indebted? What are the Faults or Blemishes which can excuse such an Omif-
 sion, or in a grateful Mind can ever less-
 sen the Satisfaction of making a grateful
 kind Return? Can you then out of *Good-
 breeding.* breeding merely, and from a Temper na-
 tural to you, rejoice to shew Civility,
 Courteousness, Obligingness, seek Objects
 of Compassion, and be pleas'd with every
 Occurrence where you have power to do
 some Service even to People unknown?
 Can you delight in such Adventures a-
 broad in foreign Countrys, or in the case
 of Strangers here at home; to help, assist,
 relieve all who require it, in the most
 hospitable, kind, and friendly manner?
 And can *your Country*, or what is more,
your KIND, require less Kindness from
 you, or deserve less to be consider'd, than
 even one of these Chance-Creatures?—
 O PHILOCLES! how little do you know
 the Extent and Power of *Good-Nature,*
*Good-Na-
 ture.* and to what an heroick pitch a Soul may
 rise, which knows the thorow Force of
 it; and distributing it rightly, frames in
 it-self an equal, just, and universal Friend-
 ship!

JUST as he had ended these Words,
 a Servant came to us in the Field, to give
 notice of some Company, who were come
 to dine with us, and waited our coming
 in.

in, So we walk'd home-wards. I told Sect. 1.
 THEOCLES, going along, that I fear'd I
 shou'd never make a good *Friend* or *Lover*
 after his way. As for a plain natural
 Love of *one single* Person in either Sex, I
 cou'd compass it, I thought, well enough;
 but this *complex universal* sort was be-
 yond my reach. I cou'd love the Indi-
 vidual, but not the Species. This was *Mystical*
 too *Mysterious*; too *Metaphysical* an Ob-
 ject for me. In short, I cou'd love no-
 thing of which I had not some sensible ma-
 terial Image. *Love.*

How! reply'd THEOCLES, can you
 never love except in this manner? when
 yet I know that you admir'd and lov'd a
 Friend long e'er you knew his Person.
 Or was PALEMON's Character of no
 force, when it engag'd you in that long
 Correspondence which preceded your *late*
 personal Acquaintance? The Fact
 (said I) I must, of necessity, own to
 you. And now, methinks, I understand
 your Mystery, and perceive how I must
 prepare for it: For in the same manner as
 when I first began to love PALEMON, I
 was forc'd to form a kind of material Ob-
 ject, and had always such a certain Image
 of him, ready-drawn, in my Mind, when-
 ever I thought of him; so I must endea-
 vour to order it in the Case before us:
 if possibly by your help I can raise any
 Q 3 such

Part 2. such Image, or Specter, as may represent
 this odd Being you wou'd have me love.

METHINKS, said he, you might have the same Indulgence for NATURE or MANKIND, as for *the People of old ROME*; whom, notwithstanding their Blemishes, I have known you in love with, many ways; particularly under the Representation of a beautiful Youth call'd *the GENIUS of the People*. For I remember, that viewing once some Pieces of Antiquity, where the People were thus represented, you allow'd 'em to be no disagreeable Object.

*Genius of
a Country.*

INDEED, reply'd I, were it possible for me to stamp upon my Mind such a Figure as you speak of, whether it stood for *Mankind* or *Nature*, it might probably have its effect; and I might become perhaps a *Lover* after your way: But more especially, if you cou'd so order it, as to make things reciprocal between us, and bring me to fancy of this GENIUS, that it cou'd be "sensible of my Love, and capable of a *Return*." For without this, I shou'd make but an ill Lover, tho of the perfectest Beauty in the World.

Nature.

'TIS enough, said THEOCLES, I accept the Terms: And if you promise to love, I will endeavour to shew you that
 BEAUTY

BEAUTY which I count *the perfectest*, Sect. 2.
 and *most deserving* of LOVE; and which
 will not fail of a *Return*.—To-morrow,
 when the Eastern Sun (as Poets describe)
 with his first Beams adorns the Front of
 yonder Hill; there, if you are content to
 wander with me in the Woods you see,
 we will pursue those *Loves* of ours, by
 favour of the Silvan Nymphs: and in-
 voking first *the Genius of the Place*, we'll
 try to obtain at least some faint and distant
 View of *the Sovereign* GENIUS and *First* Genius of
the World.
Beauty. This if you can come once to
 contemplate, I will answer for it, that all
 those forbidding Features and Deformitys,
 whether of *Nature* or *Mankind*, will va-
 nish in an instant, and leave you that
Lover I cou'd wish.—But now, enough!—
 Let us to our *Company*; and change this
 Conversation for some other more suitable
 to our *Friends* and *Table*.

S E C T. II.

YOU see here, PALEMON, what a
 Foundation is laid for the *Enthusiasms*
 I told you of; and which, in my Opinion
 (I told you too) were the more dangerous,
 because so very odd, and out of the way.
 But Curiosity had seiz'd you, I perceiv'd,
 as it had done me before. For after this
 first Conversation, I must own, I long'd

Part 2. for nothing so much as the next day, and
 the appointed Morning-Walk in the Woods.

WE had only a Friend or two at dinner with us ; and for a good while we discours'd of News and indifferent things, till I, who had my head still running upon those other Subjects, gladly laid hold of something dropt by chance concerning *Friendship*. *Friendship* ; and said, That for my own part, truly, tho I once thought I had known Friendship, and really counted myself a good Friend during my whole Life ; yet I was now perswaded to believe myself no better than a Learner : since THEOCLES had almost convinc'd me, " That " to be a Friend to any one in particular, " 'twas necessary to be first a Friend to " Mankind." But how to qualify myself for such a Friendship, was, methought, no little difficulty.

INDEED, said THEOCLES, you have given us a very indifferent Character of your-self, in saying so. If you had spoken thus of the Friendship of any Great Man at Court, or perhaps of a Court it-self, and had complain'd " How hard it was " for you to succeed, or make Interest " with such as govern'd there ; " we shou'd have concluded in your behalf, that there were such Terms to be comply'd with, as were unworthy of you. But
 " To

"To deserve well of the Publick," and Sect. 2.
 "To be justly stil'd the Friend of Man-
 "kind," requires no more than to be *Virtue.*
 Good and *Virtuous*; Terms which for one's
 own sake one wou'd naturally covet.

How comes it then, said I, that even *Motives.*
 these *good Terms* themselves are so ill ac-
 cepted, and hardly ever taken (if I may
 so express it) except on *further Terms*?
 For *VIRTUE, by it-self*, is thought but an
 ill Bargain; and I know few, even of the
 Religious and Devout, who take up with
 it any otherwise than as Children do with
 Physick; where the Rod and Sweetmeat
 are the potent *Motives*.

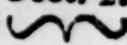
THEY are Children indeed, reply'd
 THEOCLES, and shou'd be treated so,
 who need any Force or Persuasion to do
 what conduces to their Health and Good.
 But, where, I beseech you, are those for-
 bidding Circumstances which shou'd make
Virtue go down so hardly? Is it not, a-
 mong other things, that you think your-
 self by this means precluded the fine Ta-
 bles and costly Eating of our modern *Epi-
 cures*; and that perhaps you fear the being
 reduc'd to eat always as ill as now, upon a
 plain Dish or two, and no more?

THIS, I protested, was injuriously sup-
 pos'd of me. For I wish'd never to eat
 otherwise

Part 2. otherwise than I now did, at his Table ;
 which, by the way, had more resemblance
 (I thought) of EPICURUS's, than those
 which now-a-days preposterously pass'd
 under his name. For if his Opinion might
 be taken, the highest Pleasures in the
 World were owing to *Temperance*, and *moderate Use*.

*Tempe-
 rance.*

IF then the merest Studier of *Pleasure*,
 (answer'd THEOCLES) even EPICU-
 RUS himself, made that favourable Re-
 port of *Temperance*, so different from his
 modern Disciples ; if he cou'd boldly say,
 " That with such Fare as a mean Garden
 " afforded, he cou'd vie even with the
 " Gods for Happiness ;" how shall we
 say of this part of Virtue, that it needs
 be taken upon Terms ? If the immediate
 Practice of *Temperance* be thus harmless ;
 are its Consequences injurious ? Does it
 take from the Vigour of the Mind, con-
 sume the Body, and render both the one
 and the other less apt to their proper Ex-
 ercises, " the Enjoyments of Reason or
 " Sense, or the Employments and Offices
 " of Civil Life ?" Or is it that a Man's
 Circumstances are the worse for it, as he
 stands towards his Friends, or Mankind ?
 Is a Gentleman in this sense to be pity'd,
 " As *One* burdensom to himself, and o-
 " thers ; *One* whom all Men will naturally
 " shun, as an ill Friend, and a Corrupter
 " of

“ of Society and Good Manners ? ” — Shall Sect. 2.
 we consider our Gentleman in a *publick* 
Trust, and see whether he is like to suc-
 ceed best with this restraining Quality ;
 or whether he may be more rely'd on, and
 thought more incorrupt, if his Appetites
 are high, and his Relish strong towards
 that which we call Pleasure ? Shall we
 consider him as a *Souldier*, in a Campaign,
 or Siege ; and advise with our-selves how
 we might be best defended, if we had oc-
 casion for such a one's Service ? “ Which
 “ Officer wou'd make the best for the
 “ Souldiers ; Which Souldier for the Offi-
 “ cers ; or Which Army for their Coun-
 “ try ? ” — What think you of our Gen-
 tleman, for a *Fellow-Traveller* ? Wou'd he,
 as a temperate Man, be an ill Choice ?
 Wou'd it indeed be more eligible and de-
 lightful “ To have a Companion, who,
 “ in any shift or necessity, wou'd prove the
 “ most ravenous, and eager to provide in
 “ the first place for himself, and his own
 “ exquisite Sensations ? ” — I know not
 what to say where *Beauty* is concern'd.
 Perhaps the *amorous Galants*, and exquisite
Refiners on this sort of Pleasure, may have
 so refin'd their Minds and Tempers, that,
 notwithstanding their accusom'd Indul-
 gence, they can, upon occasion, renounce
 their Enjoyment, rather than violate Ho-
 nour, Faith, or Justice. — And thus, at
 last, there will be little Virtue or Worth
 ascrib'd

Part 2. ascrib'd to this patient sober *Character*.

Tempe-
rance,

“ The dull *temperate Man* is no fitter to be
“ trusted than the elegant *luxurious one*.
“ Innocence, Youth, and Fortune may
“ be as well committed to the Care of
“ this latter Gentleman. He wou'd prove
“ as good an *Executor*, as good a *Trustee*,
“ as good a *Guardian*, as he wou'd a
“ *Friend*. The Family which entrusted
“ him wou'd be secure ; and no Dishonour,
“ in any likelihood, wou'd happen from
“ the honest *Man of Pleasure*.”

THE Seriousness with which THEOCLES spoke this, made it the more pleasant ; and set our other Company upon saying a great many good things on the same Subject, in commendation of a *temperate Life*. So that our Dinner by this time being ended, and the Wine, according to Custom, plac'd before us ; I found still we were in no likelihood of proceeding to a Debauch. Every-one drank only as he fancy'd, in no Order or Proportion, and with no regard to circular Healths or Pledges : A Manner which the sociable Men of another Scheme of Morals wou'd have censur'd, no doubt, as a heinous Irregularity, and Corruption of *Good-Fellowship*.

I OWN

I OWN (said I) I am far from thinking TEMPERANCE so disagreeable a Character. As for this part of Virtue, I think there is no need of taking it on any other *Terms* to recommend it, than the mere Advantage of being sav'd from Intemperance, and from the Desire of things unnecessary.

How! said THEOCLES, are you thus far advanc'd? And can you carry this *Temperance* so far as to Estates and Honours, by opposing it to *Avarice* and *Ambition*?—Nay, then truly, you may be said to have fairly embark'd your-self in this Cause. You have pass'd the Channel, and are more than half-Seas over. There remains no further Scruple in the case of Virtue, unless you will declare your-self a Coward, or conclude it a Happiness to be born one. For if you can be *temperate* withal towards LIFE, and think it not so great a business, whether *it* be of fewer or more Years; but satisfy'd with what you have liv'd, can rise a thankful Guest from a full liberal Entertainment; Is not this the Sum of all? the finishing Stroke and very Accomplishment of *Virtue*? In this Temper of Mind, what is there can hinder us from forming for our-selves as Heroick a Character as we please? What is there either Good, Generous, or Great, which

Part 2. which does not naturally flow from such a modest TEMPERANCE? Let us once gain this simple plain-look'd *Virtue*, and see whether the more shining *Virtues* will not follow. See what that *Country of the Mind* will produce, when by the wholesom Laws of this Legislatress it has obtain'd its *Liberty*! You, PHILOCLES, who are such an Admirer of *Civil Liberty*, and can represent it to your-self with a thousand several Graces and Advantages; can you imagine no Grace or Beauty in that original *Native Liberty*, which sets us free from so many inborn Tyrannys, gives us the Privilege of our-selves, and makes us *our own*, and Independent? A sort of Property, which, methinks, is as material to us to the full, as that which secures us our Lands, or Revenues.

LIBER-
TY,
Civil.

Moral.

I SHOU'D think, said he (carrying on his Humour) that one might draw the Picture of this *Moral Dame* to as much advantage as that of her *Political Sister*; whom you admire, as describ'd to us " in " her AMAZON-Dress, with a free manly " Air becoming her; her Guards the " Laws, with their written Tables, like " Bucklers, surrounding her; Riches, Traffick, and Plenty, with the *Cornucopia*, " serving as her Attendants; and in her " Train the *Arts and Sciences*, like Children, playing."—The rest of the Piece is

is easy to imagine : “ Her Triumph over Sect. 2.
 “ Tyranny, and lawless Rule of Lust and
 “ Passion.”——But what a Triumph wou’d
 her Sister’s be ! What Monsters of savage
 Passions wou’d there appear subdu’d !
 “ There fierce *Ambition, Lust, Uproar, Mis-*
 “ *rule*, with all the *Fiends* which rage in
 “ human Breasts, wou’d be securely chain’d.
 “ And when *Fortune* her-self, the Queen
 “ of Flatterys, with that Prince of Ter-
 “ rors, *Death*, were at the Chariot-wheels,
 “ as Captives ; how natural wou’d it be
 “ to see *Fortitude, Magnanimity, Justice,*
 “ *Honour*, and all that generous Band at-
 “ tend as the Companions of our inmate
 “ Lady LIBERTY ! She, like some new-
 “ born Goddess, wou’d grace her Mother’s
 “ Chariot, and own her Birth from hum-
 “ ble *Temperance*, that nursing Mother of
 “ the Virtues ; who like the Parent of
 “ the Gods (old Reverend CYBELE)
 “ wou’d properly appear drawn by rein’d
 “ Lions, patient of the Bit, and on her
 “ Head a Turret-like Attire : the Image
 “ of defensive Power, and Strength of
 “ Mind.”

BY THIS Picture THEOCLES, I
 found, had given Entertainment to the
 Company ; who from this rough Draught
 of his, fell to designing upon the same
 Subject, after the antient manner ; till
 PRO-

Part 2. PRODICUS and CEBES, and all the Antients were exhausted.

VIRTUE. GENTLEMEN, said I, the Descriptions you have been making, are, no doubt, the finest in the world : But after all, when you have made *Virtue* as glorious and triumphant as you please, I will bring you an authentick Picture of another kind, where we shall see this Triumph *in Reverse* ; “ VIRTUE her-self a *Captive* in her turn ; and by a proud Conqueror triumph’d over, degraded, spoil’d of all her Honours, and defac’d ; so as to retain hardly one single Feature of real Beauty.”——

I OFFER’D to go on further, but cou’d not, being so violently decry’d by my two Fellow-Guests ; who protested they wou’d never be brought to own so detestable a Picture : And one of ’em (a formal sort of Gentleman, somewhat advanc’d in Years) looking earnestly upon me, said, in an angry Tone, “ That he had hitherto, indeed, conceiv’d some hopes of me ; notwithstanding he observ’d my *Freedom of Thought*, and heard me quoted for such a passionate Lover of *Liberty* : But he was sorry to find that my Principle of Liberty extended in fine to a Liberty from all Principles” (so he express’d himself) “ And none, he thought, beside

“ beside a Libertine in Principle wou’d ap- Sect. 2.
 “ prove of such a Picture of Virtue, as
 “ only an *Atheist* could have the impu-
 “ dence to make.”

THEOCLES the while sat silent ; tho he saw I minded not my Antagonist, but kept my Eye fix’d steddily on himself, expecting to hear what he wou’d say. At last, fetching a deep Sigh, O PHILOCLES, said he, how well you are Master of that Cause you have taken on you to defend ! How well you know the way to gain advantage to the worst of Causes, from the imprudent Management of those who defend the best !——I dare not, for my own share, affirm to you, as my worthy Friends have done, “ That ’tis the “ *Atheist* alone can lay this load on *Virtue*, “ and picture her thus disgracefully.”——No——There are other over-officious and less-suspected Hands, which do her perhaps more injury, tho with a better colour.

THAT *Virtue* shou’d, with any Shew of Reason, be made a *Victim* (continu’d he, turning himself to his Guests) must have appear’d strange to you, no doubt, to hear asserted with such assurance as has been done by PHILOCLES. You cou’d conceive no tolerable ground for such a Spectacle. In this *revers’d Triumph* you expected perhaps to see some foreign Con-

Part 2. queror exalted; as either *Vice* it-self, or *Pleasure*, *Wit*, *spurious Philosophy*, or some *false Image* of *Truth* or *Nature*. Little were you aware that the cruel Enemy oppos'd to *Virtue* shou'd be RELIGION it-self! But you will call to mind, that even innocently, and without any treacherous design, *Virtue* is often treated so, by those who wou'd magnify to the utmost the Corruption of Man's Heart; and in exposing, as they pretend, the Falshood of *Human Virtue*, think to extol *Religion*. How many Religious Authors, how many Sacred Orators turn all their edge this way, and strike at *Moral Virtue* as a kind of *Step-Dame*, or *Rival* to RELIGION! —“ * *Morality* must not be nam'd; *Nature* has no pretence; *Reason* is an Enemy; *Common Justice*, *Folly*; and *Virtue*, *Misery*. Who wou'd not be vicious, had he his Choice? Who wou'd forbear, but because *he must*? Or who wou'd value *Virtue*, but for *Hereafter*? ” —

Religion
and Vir-
tue.

TRULY, said the old Gentleman (interrupting him) if this be the *Triumph* of Religion, 'tis such as her greatest Enemy, I believe, wou'd scarce deny her: and I must still be of Opinion (with PHILO-CLES's leave) that it is no great sign of *Tenderness* for Religion, to be so zealous in honouring her at the cost of *Virtue*.

Zeal.

* VOL. III. pag. 310.

PERHAPS so, said I. Yet that there are many such Zealots in the World, you will acknowledg. And that there is a certain Harmony between this *Zeal* and what you call *Atheism*, THEOCLES, you *Atheism,* hear, has allow'd.—But let us hear him out; if perhaps he will be so free as to discover to us what he thinks of the generality of our Religious Writers, and their Method of encountering their common Enemy, *the Atheist*. This is a Subject which possibly may need a better clearing. For 'tis notorious that the chief Opposers of Atheism write upon contrary Principles to one another, so as in a manner to confute themselves. Some of 'em hold zealously for Virtue, and are *Realists* in the Point. Others, one may say, are only *MORALISTS,* *Nominal,* *Real.* *nominal Moralists*, by making Virtue nothing in it-self, a Creature of Will only, or a mere Name of Fashion. 'Tis the same in Natural Philosophy: Some take one *Naturalists,* Hypothesis, and some another. I shou'd be glad to discover once the true Foundation; and distinguish those who effectually refute their other Antagonists as well as the *Atheists*, and rightly assert the joint-Cause of Virtue and Religion.

HERE, PALEMON, I had my Wish.
For by degrees I ingag'd THEOCLES to
R 2 discover

Part 2. discover himself fully upon these Subjects ;
 which serv'd as a Prelude to those we were
 to ingage in, the next Morning ; for the
 approach of which, I so impatiently long'd.
 If his Speculations prov'd of a *rational*
kind, this previous Discourse (I knew)
 wou'd help me to comprehend 'em ; if on-
 ly *pleasing Fancys*, this wou'd help me how-
 ever to please my-self the better with 'em.

HERE then began his Criticism of Au-
 thors ; which grew by degrees into a con-
 tinu'd Discourse. So that had this been at
 a University, THEOCLES might very
 well have pass'd for some grave Divinity-
 Professor, or Teacher of *Ethicks*, reading
 an Afternoon-Lecture to his Pupils.

S E C T. III.

Divinity. IT wou'd be undoubtedly, said he, a
 happy *Cause* which cou'd have the bene-
 fit of such Managers as shou'd never give
 their Adversarys any handle of advantage
 against it. I cou'd wish that in the *Cause*
 of RELIGION we had reason to boast as
 much. But since 'tis not impossible to
 write ill even in the best of Causes, I am
 inclin'd to think this great one of *Religion*
 may have run at least an equal hazard
Divines. with any other ; since they who write in
 defence of it, are apt generally to use so
 much

much the less Caution, as they are more Sect. 3.
 exempt from the fear of Censure or Criticism in their own Person. Their Adversary is well secur'd and silenc'd to their hand. They may safely provoke him to a Field where he cannot appear openly, or as a profess'd Antagonist. His Weapons are private, and can often reach the Cause without offence to its *Maintainers*; whilst no direct Attack robs them of their imaginary Victory. They conquer *for themselves*, and expect to be approv'd still for their Zeal, however the Cause it-self may have suffer'd in their hands.——

PERHAPS then, said I, (interrupting him) it may be true enough, what was said once by a Person who seem'd zealous for Religion, "That none *writ well* against the Atheists beside the Clerk who drew *Atheist* the Warrant for their Execution."

IF this were the *true Writing*, reply'd he, there wou'd be an end of all Dispute or Reasoning in the Case. For where Force is necessary, Reason has nothing to do. But on the other hand, if Reason be needful, Force in the mean while must be laid aside: For there is no Enforcement of Reason, but by Reason. And therefore if *Atheists* are to be reason'd with, at all; they are to be reason'd with, like other

R 3

Men;

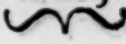
Part 2. Men; since there's no other way in nature to convince 'em.

Atheist.

THIS I own, said I, seems rational and just: But I'm afraid that most of the devout People will be found ready to abandon the *patient*, for the more *concise* Method. And tho Force without Reason may be thought somewhat hard, yet your other way of Reason without Force, I am apt to think, wou'd meet with fewer Admirers.

BUT perhaps, reply'd THEOCLES, 'tis a mere Sound which troubles us. The Word or Name of *Atheist* may possibly occasion some Disturbance, by being made to describe two Characters so very different as His who *absolutely denies*, and His who *only doubts*. Now he who *doubts*, may possibly lament his own Unhappiness, and wish to be convinc'd. He who *denies*, is daringly presumptuous, and sets up an Opinion against the Interest of Mankind, and Being of Society. 'Tis easily seen that *one* of these Persons may bear a due respect to the Magistrate and Laws, tho not *the other*; who being obnoxious to them, is therefore punishable. But how the former is punishable *by Man*, will be hard to say; unless the Magistrate had dominion over Minds, as well as over Actions and Behaviour; and had power to exercise

Punishment.

exercife an Inquifition within the inmoft Sect. 3.
Bofoms and fecret Thoughts of Men. 

I APPREHEND you, faid I. And by your account, as there are *two* forts of People who are call'd Atheifts, fo there are *two* ways of Writing againft them, which may be fitly us'd apart, but not fo well jointly. You wou'd fet afide mere Menaces, and feparate the *Philosopher's* Work from the *Magiftrate's*; taking it for granted, that the more difcreet and fober ^{Magi-} part of Unbelievers, who come not under the difpatching Pen of the Magiftrate, can be affected only by the more deliberate and gentle one of Philosophy. Now the Language of the Magiftrate, I muft confefs, has little in common with that of Philosophy. Nothing can be more unbecoming the Magifterial Authority than a Philofophical Stile: and nothing can be more unphilofophical than a Magifterial one. A Mixture of thefe muft needs fpoil both. And therefore, in the Caufe before us, " If any one befides the Magiftrate can be faid to *write well*; 'tis HE " (according to your account) who writes " as becomes Philofophy, with Freedom " of Debate, and Fairnefs towards his " Adverfary."

ALLOW it, reply'd he. For what can be more equitable? Nothing. But

R 4

will

Part 2. will *the World* be of the same Opinion?

And may this Method of writing be justly practis'd in it? Undoubtedly it may.

And for a Proof, we have many Instances in Antiquity to produce. The Freedom taken in this Philosophical way was never esteem'd injurious to Religion, or prejudicial to the Vulgar: since we find it to have been a Practice both in Writing and Converse among the Great Men of a Virtuous and Religious People; and that even those Magistrates who officiated at the Altars, and were the Guardians of the publick Worship, were Sharers in these free Debates.

Philosophy.

FORGIVE me, THEOCLES, (said I) if I presume to say, that still this reaches not the Case before us. We are to consider *Christian Times*, such as are now present. You know the common Fate of those who dare to appear *fair Authors*.

Jealousy of Authors.

What was that Pious and Learned Man's Case, who wrote *the Intellectual System of the Universe*? I confess it was pleasant enough to consider, that tho the whole World were no less satisfy'd with his Capacity and Learning, than with his Sincerity in the Cause of *Deity*; yet was he accus'd of giving the upper hand to the Atheists, for having only stated their Reasons, and those of their Adversarys, fairly together. And among other Writings of this kind, you may remember how a certain

tain *Fair* INQUIRY (as you call'd it) Sect. 3.
was receiv'd, and what offence was taken
at it.

I AM sorry, said THEOCLES, it prov'd
so. But now indeed you have found a
way which may, perhaps, force me to
discourse at large with you on this head;
by entering the Lists in defence of a
Friend unjustly censur'd for this Philoso-
phical Liberty.

I CONFESS'D to THEOCLES and
the Company, that this had really been
my Aim: And that for this reason alone I
made my-self the Accuser of this Author;
“ Whom I here actually charg'd, as I did
“ all those other *moderate calm* Writers,
“ with no less than Profaneness, for rea-
“ soning so unconcernedly and patiently,
“ without the least shew of Zeal or Pas-
“ sion, upon the Subject of a Deity, and
“ a future State.”

AND I, on the other side, reply'd THE-
OCLES, am rather for this patient way of
Reasoning, and will endeavour to clear
my Friend of this Imputation; if you can
have patience enough to hear me out, in
an Affair of such a compass.

WE all answer'd for our-selves, and he
began thus.

OF

OF THE many Writers engag'd in the Defence of Religion, it seems to me that the greatest part are employ'd, either in supporting the Truth of the Christian Faith in general, or in refuting such particular Doctrines as are esteem'd Innovations in the Christian Church. There are not, 'tis thought, many Persons in the World who are loose in the very Grounds and Principles of all Religion: And to such as these we find, indeed, there are not many Writers who purposely apply themselves. They may think it a mean Labour, and scarce becoming them, to argue sedately with such as are almost universally treated with Detestation and Horror. But as we are requir'd by our Religion to have Charity for all Men, so we cannot surely avoid having a real Concern for those whom we apprehend to be under the worst of Errors, and whom we find by Experience to be with the greatest difficulty reclaim'd. Neither ought they perhaps in prudence to be treated with so little regard, whose Number, however small, is thought to be rather increasing; and this too among the People of no despicable Rank. So that it may well deserve some Consideration, " Whether in our Age and " Country the same Remedys may serve, " which have hitherto been try'd; or " whether

“ whether some other may not be pre- Sect. 3.
“ fer’d, as being futable to Times of less
“ Strictness in Matters of Religion, and
“ Places less subject to Authority.”

THIS might be enough to put an Author upon thinking of such a way of reasoning with these deluded Persons, as in his Opinion might be more effectual for their Benefit, than the repeated *Exclamations* and *Invectives* with which most of the Arguments us’d against them are commonly accompany’d. Nor was it so absurd to imagine that a quite different Method might be attempted; by which a Writer might offer Reason to these Men with so much more Favour and Advantage, as he appear’d un-prepossess’d, and willing to examine every thing with the greatest Unconcern and Indifference. For to such Persons as these, ’tis to be fear’d, ’twill always appear, “ That what was never
“ *question’d*, was never *prov’d*: and That
“ whatever Subject had not, at some time
“ or other, been examin’d with perfect
“ Indifference, was never *rightly examin’d*,
“ nor cou’d *rightly be believ’d*.” And in a Treatise of this kind, offer’d as an *Essay* or *Inquiry* only, they wou’d be far from finding that Impartiality and Indifference which is requisite; if instead of a Readiness to comply with whatever Consequences such an Examination as this, and the
Course

Part 2. Course of Reasoning brought forth, the
 Authors. Author shou'd shew a previous Inclination
 to the Consequences only on one side, and
 an Abhorrence of any Conclusion on the
 other.

OTHERS therefore, in different Circumstances, may perhaps have found it necessary, and becoming their *Character*, to shew all manner of Detestation both of the Persons and Principles of these Men. Our Author, on the contrary, whose Character exceeds not that of a *Lay-man*, endeavours to shew Civility and Favour, by keeping the fairest Measures he possibly can with the Men of this sort; allowing 'em all he is able; and arguing with a perfect Indifference, even on the Subject of a *Deity*. He offers to conclude nothing positive himself, but leaves it to others to draw Conclusions from his Principles: having this one chief Aim and Intention; "How, in the first place, to
 "reconcile these Persons to *the Principles*
 "of *Virtue*; That, by this means, a Way
 "might be laid open to *Religion*; by re-
 "moving those greatest, if not only Ob-
 "stacles to it, which arise from the Vices
 "and Passions of Men."

Funda-
 mental
 Principles.

'Tis upon this account he endeavours chiefly to establish *Virtue* on Principles, by which he is able to argue with those
 who

who are not as yet induc'd to own a *Sect. 3.*
 GOD, or *Future State*. If he cannot do
 thus much, he reckons he does nothing.
 For how can *Supreme Goodness* be intelligi-
 ble to those who know not what *Goodness*
it-self is? Or how can Virtue be under-
 stood to deserve Reward, when as yet its
 Merit and Excellence is unknown? We
 begin surely at the wrong end, when we
 wou'd prove MERIT *by Favour*, and
 ORDER *by a Deity*.—This our Friend
 seeks to redress. For being, in respect of
 VIRTUE, what you lately call'd a *Realist*;
 he endeavours to shew, “That It is really
 “something *in it-self*, and in the nature
 “of Things: not arbitrary or *factitious*
 “(if I may so speak) not constituted from
 “without, or dependent on *Custom*, *Fan-*
 “*cy*, or *Will*; not even on the *Supreme*
 “*Will* it-self, which can no-way govern
 “it; but being *necessarily good*, is govern'd
 “by it, and ever uniform with it.” And
 notwithstanding He has thus made VIR-
 TUE his chief Subject, and in some mea-
 sure independent on Religion, yet I fancy
 he may possibly appear at last as high a
Divine as he is a *Moralist*.

I Wou'd not willingly advance it as *Theists*,
 a Rule, “That those who make only a *Nominal*,
 “Name of VIRTUE, make no more of *Real*.
 “DEITY, and cannot without Affecta-
 “tion defend the Principles of *Religion*.”
 But

Part 2. But this I will venture to assert; “ That
 ~~~~~  
 Theists, “ whoever sincerely defends VIRTUE,  
 Nominal, “ and is a *Realist* in MORALITY, must  
 Real. “ of necessity, in a manner, by the same  
 “ Scheme of Reasoning, prove as very a  
 “ *Realist* in DIVINITY.”

ALL *Affectation*, but chiefly in Philosophy, I must own, I think unpardonable. And you, PHILOCLES, who can give no quarter to ill Reasoning, nor endure any unsound or inconsistent Hypothesis; you will be so ingenuous, I dare say, as to reject our modern DEISM, and challenge those who assume a Name to which their *Philosophy* can never in the least intitle 'em.

COMMEND me to honest EPICURUS, who raises his DEITYS aloft in the imaginary Spaces; and setting 'em apart out of the Universe and Nature of Things, makes nothing of 'em beyond a *Word*. This is ingenuous, and plain dealing: For this every one who philosophizes may easily understand.

THE same Ingenuity belongs to those Philosophers whom you, PHILOCLES, seem inclin'd to favour. When a SCEPTICK questions, “ Whether a *real Theology* can be rais'd out of *Philosophy alone*, “ without the help of *Revelation* ;” He does no more than pay a handsom Compliment

pliment to Authority and the receiv'd Religion. He can impose on no-one who reasons deeply : since whoever does so, will easily conceive, that at this rate Theology must have no Foundation at all. For Revelation it-self, we know, is founded on the Acknowledgment of a Divine Existence : And 'tis the Province of Philosophy alone to *prove* what Revelation only *supposes*. Sect. 3.

I LOOK on it, therefore, as a most unfair way, for those who wou'd be *Builders*, and undertake this *Proving* part, to lay such a Foundation as is insufficient to bear the Structure. Supplanting and Undermining may, in other Cases, be *fair War* : But in Philosophical Disputes, 'tis not allowable to work under-ground, or as in Sieges *by the Sap*. Nothing can be more unbecoming than to talk magisterially and in venerable Terms of " A Supreme NATURE, an *Infinite Being*, and A DEITY;" when all the while a *Providence* is never meant, nor any thing like *Order* or the *Government of a Mind* admitted. For when *these* are understood, and *real Divinity* acknowledg'd ; the Notion is not dry, and barren ; but such Consequences are necessarily drawn from it, as must set us in Action, and find Employment for our strongest Affections. All the *Dutys* of RELIGION evidently follow hence ;  
and

Part 2. and no exception remains against any of those great Maxims which *Revelation* has establish'd.

Theists,  
Nominal,  
Real.

Now whether our Friend be unfeignedly and sincerely of this latter sort of *real Theologists*, you will learn best from the Consequences of his *Hypothesis*. You will observe, whether instead of ending in mere *Speculation*, it leads to *Practice*: And you will then surely be satisfy'd, when you see such a Structure rais'd, as with the Generality of the World must pass at least for *high Religion*, and with some, in all likelihood, for no less than ENTHUSIASM.

Divine  
Love.

FOR I appeal to you, PHILOCLES, whether there be any thing in *Divinity* which you think has more the Air of *Enthusiasm* than that Notion of *Divine Love*, such as separates from every thing worldly, sensual, or meanly-interested? A LOVE which is *simple, pure, and unmix'd*; which has no other Object than merely the *Excellency of that Being it-self*, nor admits of any other Thought of Happiness, than in its *single Fruition*. Now I dare presume you will take it as a substantial proof of my Friend's being far enough from Irreligion, if it be shewn that he has espous'd this Notion, and thinks of making out this *high Point of Divinity*, from Arguments familiar even to those who oppose *Religion*.

ACCOR-

## Sect. 3.

ACCORDING, therefore, to his Hypothesis, he wou'd in the first place, by way of prevention, declare to you, That tho the *Disinterested Love of God* were the most excellent Principle; yet he knew very well, that by the indiscreet Zeal of some devout well-meaning People it had been stretch'd too far, perhaps even to Extravagance and Enthusiasm; as formerly among the *Mysticks* of the antient Church, *Mysticks* whom these of latter days have follow'd. On the other hand, that there were those who in opposition to this devout mystick way, and as profess'd Enemys to what they call *Enthusiasm*, had so far exploded every thing of this ecstastick kind, as in a manner to have given up Devotion; and in reality had left so little of Zeal, Affection, or Warmth, in what they call their *Rational Religion*, as to make them much suspected of their Sincerity in *any*. For tho it be natural enough (he wou'd tell you) for a mere political Writer to ground his great Argument for Religion on the necessity of such a Belief as that of a *future Reward and Punishment*; yet, if you will take his Opinion, 'tis a very ill Token of Sincerity in Religion, and in the Christian Religion more especially, to reduce it to such a Philosophy as will allow no room to that other Principle of *Love*; but treats all of that kind as *Enthusiasm*,



Part 2. for so much as aiming at what is call'd *Disinterestedness*, or teaching the *Love of God or Virtue* for GOD or VIRTUE'S sake.

RELIGION,  
liberal,  
illiberal.

HERE, then, we have two sorts of People (according to my Friend's account) who in these opposite Extremes expose *Religion* to the Insults of its Adversarys. For as, on one hand, 'twill be found difficult to defend the Notion of that high-raisd Love, espous'd with so much warmth by those devout *Mysticks*; so, on the other hand, 'twill be found as hard a Task, upon the Principles of these cooler Men, to guard Religion from the Imputation of Mercenariness, and a slavish Spirit. For how shall one deny, that to serve God by Compulsion, or for Interest merely, is *Servile* and *Mercenary*? Is it not evident, that the only *true* and *liberal* Service paid either to that Supreme Being, or to any other Superiour, is that " which proceeds from an *Esteem* or *Love* of the " Person serv'd, a *Sense* of Duty or Gratitude, and a Love of the dutiful and " grateful Part, as *good* and *amiable*, in " it-self?" And where is the Injury to *Religion*, from such a Concession as this? Or what Detraction is it from the Belief of an After-Reward or Punishment, to own " That the Service caus'd by it, is " not equal to that which is *voluntary* and " with *Inclination*, but is rather disingenuous

“nuous and of the slavish kind?” Is it Sect. 3.  
 not still for the Good of Mankind and  
 of the World, that Obedience to the Rule  
 of Right shou’d some way or other be  
 paid; if not *in the better way*, yet at least  
*in this imperfect one?* And is it not to be  
 shewn, “That altho this Service of Fear  
 “be allow’d ever so low or base: yet RE-  
 “LIGION still being a *Discipline*, and  
 “*Progress* of the Soul towards Perfection,  
 “the Motive of Reward and Punishment *Rewards*  
 “is primary and of the highest moment *and Pu-*  
 “with us; till being capable of more sub- *nishments.*  
 “lime Instruction, we are led from this  
 “*servile* State, to the generous Service of  
 “*Affection and Love?*”

To this it is that in our Friend’s Opin-  
 ion we ought all of us to aspire, so as to  
 endeavour “That the *Excellence of the Ob-*  
 “*ject*, not the *Reward or Punishment*, shou’d  
 “be our Motive: But that where thro the  
 “Corruption of our Nature, the *former* of  
 “these Motives is found insufficient to  
 “excite to Virtue, there the *latter* shou’d *Supple-*  
 “be brought in aid, and on no account *mental*  
 “be undervalu’d or neglected.” *Motives.*

Now this being once establish’d, how  
 can RELIGION be any longer subject  
 to the Imputation of *Mercenariness*? But  
 thus we know Religion is often charg’d.  
 “*Godliness*, say they, *is great Gain*: nor  
 S 2 “ is

Part 2. "is GOD devoutly serv'd for nought."—

Is this therefore a Reproach? Is it confess'd there may be a better Service, a more generous Love?— Enough, there needs no more. On this Foundation our Friend presumes it easy to defend RELIGION, and even that *devoutest Part*, which is esteem'd so great a Paradox of Faith. For if there be in Nature such a Service as that of Affection and Love, there remains then only to consider of the *Object*, whether there be really that *Supreme-One* we suppose. For if there be *Divine Excellence* in Things; if there be in Nature a *Supreme Mind* or DEITY; we have then an *Object* consummate, and comprehensive of all which is *Good* or *Excellent*. And this *Object*, of all others, must of necessity be the most amiable, the most ingaging, and of highest Satisfaction and Enjoyment. Now that there is such a principal *Object* as this in the World, the World alone (if I may say so) by its wise and perfect Order must evince. This Order, if indeed perfect, excludes all *real ILL*. And that it really does so, is what our Author so earnestly maintains, by solving the best he can those untoward *Phenomena* and ill Signs, taken from the Course of Providence, in the seemingly unequal Lot of *Virtue* in this World.

*Object of Love.*

'Tis true; tho the Appearances hold ever so strongly against *Virtue*, and in fa-  
your

your of *Vice*, the Objection which arises Sect. 3.  
 hence against a DEITY may be easily remov'd, and all set right again on the sup-  
 posal of a *Future State*. This to a Chri-<sup>Future</sup>  
 stian, or one already convinc'd of so great <sup>State.</sup>  
 a Point, is sufficient to clear every dark  
 Cloud of Providence. For He needs not  
 be over-and-above solicitous as to the Fate  
 of VIRTUE *in this World*, who is secure  
 of *Hereafter*. But the case is otherwise as  
 to the People we are here to encounter.  
 They are at a loss for Providence, and  
 seek to find it in the World. The Aggra-  
 vation of the appearing Disorders in world-  
 ly Affairs, and the blackest Representation  
 of Society and Human Nature, will hard-  
 ly help 'em to this View. 'Twill be diffi-  
 cult for 'em to read Providence in such  
 Characters. From so uncomely a Face of  
 things *below*, they will presume to think  
 unfavourably of all *above*. By the *Effects*  
 they see, they will be inclin'd to judg the  
*Cause*, and by the Fate of *Virtue* to deter-  
 mine of a *Providence*. But being once  
 convinc'd of Order and a Providence as  
 to things *present*, they may soon, perhaps,  
 be satisfy'd even of a *Future State*. For  
 if Virtue be to it-self no small Reward,  
 and Vice in a great measure its own Pu-  
 nishment; we have a solid ground to go  
 upon. The plain Foundations of a distri-  
 butive Justice, and due Order in this World,  
 may lead us to conceive a further Building.

Previous  
Proof.



Part 2. We apprehend a larger Scheme, and easily resolve our-selves why Things were not compleated in this State; but their Accomplishment reserv'd rather to some further period. For had the Good and Virtuous of Mankind been wholly prosperous in this Life; had Goodness never met with Opposition, nor Merit ever lain under a Cloud; where had been the Trial, Victory, or Crown of *Virtue*? Where had the Virtues had their Theater, or whence their Names? Where had been *Temperance* or *Self-denial*? Where *Patience*, *Meekness*, *Magnanimity*? Whence have these their being? What *Merit*, except from Hardship? What *Virtue* without a Conflict, and the Encounter of such Enemys as arise both within, and from abroad?

BUT as many as are the Difficultys which *Virtue* has to encounter in this World, her Force is yet superiour. Expos'd as she is here, she is not however abandon'd or left miserable. She has enough to raise her above Pity, tho not above our Wishes: and as happy as we see her here, we have room for further Hopes in her behalf. Her present Portion is sufficient to shew Providence already engag'd on her side. And since there is such Provision for her *here*, such Happiness and such Advantages even in this Life; how probable must it appear, that this Providential

dential Care is extended yet further to a *Sect. 3.*  
*succeeding Life*, and perfected *Hereafter*? ~~~~~

THIS is what, in our Friend's opinion, may be said in behalf of a Future State, to those who question Revelation. 'Tis this must render Revelation probable, and secure that first step to it, the Belief of a Deity and Providence. A Providence *Recapitulation.* must be prov'd from what we see of Order in things present. We must contend for Order; and in this part chiefly, where Virtue is concern'd. All must not be refer'd to a *Hereafter*. For a disorder'd State, in which all present Care of Things is given up, Vice uncontroul'd, and Virtue neglected, represents a very *Chaos*, and reduces us to the belov'd Atoms, Chance, and Confusion of the Atheists.

WHAT therefore can be worse done in the Cause of a *Deity*, than to magnify Disorder, and exaggerate (as some zealous People do) the Misfortunes of Virtue, so far as to render it an unhappy Choice with respect to this World? They err widely, who propose to turn Men to the Thoughts of a *better World*, by making 'em think so ill of *this*. For to de- *Future State.* claim in this manner against *Virtue* to those of a looser Faith, will make 'em the less believe a *Deity*, but not the more a *Future State*. Nor can it be thought sincerely

Part 2. that any Man, by having the most elevated Opinion of Virtue, and of the Happiness it creates, was ever the less inclin'd to the Belief of a Future State. On the contrary, it will ever be found, that as they who are Favourers of Vice are always the least willing to hear of a future Existence ; so they who are in love with Virtue, are the readiest to embrace that Opinion which renders it so illustrious, and makes its Cause triumphant.

*Favourers  
of the Op-  
inion.*

*Antients.* THUS it was, that among the Antients the great Motive which inclin'd so many of the wisest to the Belief of this Doctrine unreveal'd to 'em, was purely *the Love of Virtue* in the Persons of those Great Men, the *Founders* and *Preservers* of Societys, the *Legislators*, *Patriots*, *Deliverers*, *Heroes*, whose Virtues they were desirous shou'd live and be immortaliz'd. Nor is there at this day any thing capable of making this Belief more engaging among the Good and *Friendship.* Virtuous than *the Love of Friendship*, which creates in 'em a Desire not to be wholly separated by Death, but that they may enjoy the same blest'd Society hereafter. How is it possible, then, that *an Author* shou'd, for exalting *Virtue* merely, be deem'd an Enemy to a *Future State*? How can our Friend be judg'd false to *Religion*, for defending a Principle on which the very Notion of *God* and *Goodness* depends?

pende? For this he says only, and this is Sect. 3.  
 the Sum of all: "That by building a Fu-  
 "ture State on the Ruins of *Virtue*, RE-  
 "LIGION in general, and the Cause of  
 "a *Deity* is betray'd; and by making Re-  
 "wards and Punishments the principal  
 "Motives to Duty, the Christian Religion  
 "in particular is overthrown, and its grea-  
 "test Principle, that of *Love*, rejected  
 "and expos'd."

UPON the whole then, we may justly  
 as well as charitably conclude, that it is  
 truly *our Author's* Design, in applying him-  
 self with so much Fairness to the Men of  
 looser Principles, to lead 'em into such an  
 Apprehension of the Constitution of Man-  
 kind and of human Affairs, as might form  
 in 'em a Notion of *Order in Things*, and  
 draw hence an Acknowledgment of that  
 Wisdom, Goodness, and Beauty, which is  
 Supreme; that being thus far become Pro-  
 felytes, they might be prepar'd for that  
*Divine Love* which our Religion wou'd  
 teach 'em, when once they shou'd embrace  
 its Precepts, and form themselves to its sa-  
 cred Character.

THUS, continu'd he, I have made  
 my Friend's Apology; which may have  
 shewn him to you perhaps a good *Mora-*  
*list*; and, I hope, no Enemy to Religion.  
 But



Part 2. But if you find still that *the Divine* has  
 Conclusion. not appear'd so much in his Character as  
 I promis'd, I can never think of satisfy-  
 ing you in any ordinary way of Conver-  
 sation. Shou'd I offer to go further, I  
 might be engag'd deeply in Spiritual Affairs,  
 and be forc'd to make some new Model of  
 a *Sermon* upon his System of Divinity.  
 However, I am in hopes, now that in  
 good earnest Matters are come well-nigh  
 to *Preaching*, you will acquit me for what  
 I have already perform'd.

## S E C T. IV.

JUST as he had made an end of speak-  
 ing, came in some Visitants, who took  
 us up the remaining part of the Afternoon  
 in other Discourses. But these being over,  
 and our Strangers gone (all except *the old*  
*Gentleman*, and *his Friend*, who had din'd  
 with us) we began a-new with THEO-  
 CLES, by laying claim to his Sermon, and  
 intreating him, again and again, to let us  
 hear him, at large, in his *Theological* way.

THIS he complain'd was persecuting  
 him: As you have seen Company, said he,  
 often persecute a reputed Singer, not out  
 of any Fancy for the Musick, but to satif-  
 fy a malicious sort of Curiosity, which  
 ends commonly in Censure and Dislike.

How-

HOWEVER it might be, we told him we were resolv'd to persist. And I assur'd our Companions, that if they wou'd second me heartily in the manner I intended to press him; we shou'd easily get the better.

IN revenge then, said he, I will comply on this condition; That since I am to sustain the part of *the Divine* and *Preacher*, it shall be at PHILOCLES's cost; who shall bear the Part of *the Infidel*, and stand for the Person *preach'd to*.

TRULY, said the old Gentleman, the Part you have propos'd for him is so natural and futable, that, I doubt not, he will be able to act it without the least Pain. I cou'd wish rather, that you had spar'd your-self the Trouble of putting him thus in mind of his proper *Character*. He wou'd have been apt enough of his own accord to interrupt your Discourse by his perpetual Cavils. Therefore since we have now had Entertainment enough by way of *Dialogue*, I desire the *Law* of SERMON may be strictly observ'd; and "That there be no *answering* to whatever is *argu'd* or *advanc'd*."

I CONSENTED to all the Terms, and told THEOCLES I wou'd stand his Mark willingly:

Part 2. willingly : And besides, if I really were that *Infidel* he was to suppose me, I shou'd count it no Unhappiness ; since I was sure of being so thorowly convinc'd by him, if he wou'd vouchsafe to undertake me.

THEOCLES then propos'd we shou'd walk out ; the *Evening* being fine, and the free Air futing better (as he thought) with such Discourses, than a Chamber.

ACCORDINGLY we took our Evening-Walk in the Fields, from whence the laborious Hinds were now retiring. We fell naturally into the Praises of a *Country-Life* ; and discours'd a while of *Husbandry*, and the Nature of the *Soil*. Our Friends began to admire some of the *Plants* which grew here to great Perfection. And it being my fortune (as having acquir'd a little Insight into the nature of *Simples*) to say something they mightily approv'd, upon this Subject, THEOCLES immediately turning about to me ; “ O  
 “ my ingenious Friend ! ” said he, “ whose  
 “ Reason, in other respects, must be allow'd  
 “ so clear and happy ; How is it possible  
 “ that with such Insight, and accurate  
 “ Judgment in the *Particulars* of Natural  
 “ Beings and Operations, you shou'd no  
 “ better judg of the Structure of Things  
 “ in general, and of the Order and Frame  
 “ of

“ of NATURE? Who better than your- Sect. 4.  
 “ self can shew the Structure of each  
 “ Plant and Animal-Body, declare the Of-  
 “ fice of every *Part* and *Organ*, and tell *Organi-*  
 “ the Uses, Ends, and Advantages to *zation.*  
 “ which they serve? How therefore,  
 “ shou’d you prove so ill a *Naturalist* in  
 “ *this* WHOLE, and understand so little  
 “ the Anatomy of *the World* and *Nature*,  
 “ as not to discern the same Relation of  
 “ Parts, the same Consistency and Unifor-  
 “ mity in *the Universe* !

“ SOME Men perhaps there are of so  
 “ confus’d a Thought, and so irregularly  
 “ form’d *within themselves*, that ’tis no  
 “ more than natural for them to find fault,  
 “ and imagine a thousand Inconsistences  
 “ and Defects in this *wider Constitution*.  
 “ ’Twas not, we may presume, the abso-  
 “ lute Aim or Interest of the Universal Na-  
 “ ture, to render every private-one infal-  
 “ lible, and without defect. ’Twas not  
 “ its Intention to leave us without some  
 “ Pattern of Imperfection; such as we  
 “ perceive in Minds, like these, perplex’d  
 “ with froward Thought. But you, my  
 “ Friend, are Master of a nobler Mind.  
 “ You are conscious of better Order *with-*  
 “ *in*, and can see Workmanship and Ex-  
 “ actness in your-self, and other *innumera-*  
 “ *ble Parts* of the Creation. Can you an-  
 “ swer it to your-self, allowing thus much,  
 “ not



Part 2. “ not to allow all? Can you induce your-  
 self ever to believe or think, that where  
 “ there are Parts so variously united, and  
 “ conspiring fitly within themselves, *the*  
 WHOLE “ *Whole* it-self shou’d have neither Union  
 and Parts. “ nor Coherence; and where inferiour  
 “ and private Natures are often found so  
 “ perfect, *the Universal-One* shou’d want  
 “ Perfection, and be esteem’d like whatso-  
 “ ever can be thought of, most monstrous,  
 “ rude, and imperfect?

“ STRANGE! That there shou’d be  
 “ *in Nature* the Idea of an Order and  
 “ Perfection, which NATURE her-self  
 “ wants! That Beings which arise from  
 “ *Nature* shou’d be so perfect, as to dis-  
 “ cover Imperfection in her Constitution;  
 “ and be wise enough to correct that Wis-  
 “ dom by which they were made!

“ NOTHING surely is more strongly  
 “ imprinted on our Minds, or more close-  
 “ ly interwoven with our Souls, than the  
 Proportion. “ Idea or Sense of *Order* and *Proportion*.  
 “ Hence all the Force of *Numbers*, and  
 “ those powerful *Arts* founded on their  
 “ Management and Use. What a diffe-  
 “ rence there is between *Harmony* and  
 “ *Discord*! *Cadency* and *Convulsion*! What  
 “ a difference between compos’d and or-  
 “ derly Motion, and that which is ungo-  
 “ vern’d and accidental! between the re-  
 “ gular

“gular and uniform Pile of some noble Sect. 4.  
 “Architect, and a Heap of Sand or Stones! ~~~~~  
 “between an organiz’d Body, and a Mist  
 “or Cloud driven by the Wind!

“Now as this Difference is imme-  
 “diately perceiv’d by a plain Internal  
 “Sensation, so there is withal in Reason  
 “this account of it; That whatever  
 “Things have *Order*, the same have *Unity Union*.  
 “of *Design*, and concur in *one*, are Parts  
 “constituent of *one WHOLE*, or are, in  
 “themselves, *intire Systems*. Such is a  
 “*Tree*, with all its *Branches*; an *Animal*,  
 “with all its *Members*; an *Edifice*, with  
 “all its *exteriour and interiour Ornaments*.  
 “What else is even a *Tune* or *Symphony*,  
 “or any excellent Piece of *Musick*, than  
 “a certain *System* of proportion’d Sounds?

“Now in this which we call the *System*.  
 “UNIVERSE, whatever the Perfection  
 “may be of any *particular Systems*; or  
 “whatever *single Parts* may have Pro-  
 “portion, *Unity*, or *Form* within them-  
 “selves; yet if they are not united all  
 “in general, in \* ONE *System*, but are, in  
 “respect

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\* Vid. LOCKE of Human Understanding, Book IV.  
 Chap. 6. §. 11.

Ac mihi quidem Veteres illi majus quiddam animo com-  
 plexi, multo plus etiam vidisse videntur, quam quantum nos-  
 trorum ingeniorum acies intueri potest: qui omnia hac, qua  
 supra & subter, unum esse, & una vi, atque una consen-  
 sione

Part 2. “ respect of one another, as the driven  
 System. “ Sands, or Clouds, or breaking Waves;  
 “ then there being no Coherence in the  
 “ Whole, there can be infer’d no Order,  
 “ no Proportion, and consequently no  
 “ Project or Design. But if none of these  
 “ Parts are independent, but all apparently  
 “ united, then is the WHOLE a System  
 “ compleat, according to one Simple, Con-  
 “ sistent, and Uniform DESIGN.

Animal-System. “ HERE then is our main Subject, in-  
 “ fisted on: That neither Man, nor any  
 “ other Animal, tho ever so compleat a  
 “ System of Parts, as to all within, can be  
 “ allow’d in the same manner compleat, as  
 “ to all without; but must be consider’d as  
 “ having a further relation abroad to the  
 “ System of his Kind. So even this System  
 “ of his Kind to the Animal-System; this to  
 “ the World (our Earth;) and this again  
 “ to the bigger World, and to the Universe.

sione natura constricta esse dixerunt. Nullum est enim genus rerum, quod aut avulsum à cæteris per seipsum constare, aut quo cætera si careant, vim suam, atque aternitatem conservare possint. Cicero de Oratore, lib. 3.

Omne hoc quod vides, quo divina atque humana conclusa sunt, unum est: membra sumus corporis magni. Seneca, Epist. 95.

Societas nostra Lapidum fornicationi simillima est: qua casura, nisi invicem obstarent, hoc ipso sustinetur. Ibidem.

Estne Dei Sedes, nisi Terra, & Pontus, & Æther, Et Cælum, & Virtus? Superos quid quarimus ultra? Jupiter est quodcunque vides, quocunque moveris.

Lucan. Lib. 9.

ALL

## Sect. 4.

System of  
the World.

" ALL things in this World are *united*.  
 " For as the *Branch* is united with the  
 " *Tree*, so is the *Tree* as immediately with  
 " the *Earth*, *Air*, and *Water*, which feed  
 " it. As much as the fertile *Mould* is  
 " fitted to the *Tree*, as much as the strong  
 " and upright *Trunk* of the *Oak* or *Elm*  
 " is fitted to the twining *Branches* of the  
 " *Vine* or *Ivy*; so much are the very  
 " *Leaves*, the *Seeds*, and *Fruits* of these  
 " *Trees* fitted to the various *Animals*:  
 " These again to one another, and to the  
 " *Elements* where they live, and to which  
 " they are, as *Appendices*, in a manner fit-  
 " ted and join'd; as either by *Wings* for  
 " the *Air*, *Fins* for the *Water*, *Feet* for  
 " the *Earth*, and by other correspondent  
 " inward *Parts* of a more curious *Frame*  
 " and *Texture*. Thus in contemplating all  
 " on *Earth*, we must of necessity view *All*  
 " *in One*, as holding to one common *Stock*.  
 " Thus too in the *System* of the bigger  
 " *World*. See there the mutual *Depen-*  
 " *dency* of *Things*! the *Relation* of one  
 " to another; of the *Sun* to this inhabited  
 " *Earth*, and of the *Earth* and other *Pla-*  
 " *nets* to the *Sun*! the *Order*, *Union*, and  
 " *Coherence* of *the Whole*! And know  
 " (my ingenious *Friend*) That by this *Sur-*  
 " *vey* you will be oblig'd to own the  
 " *UNIVERSAL SYSTEM*, and coherent *Universal*  
 " *Scheme* of *Things*, to be establish'd on *System*.  
 Vol. 2. T " abun-



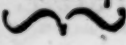
Part 2. “ abundant Proof, capable of convincing  
 “ any fair and just Contemplator of the  
 “ Works of Nature. For scarce wou’d  
 “ any-one, till he had well survey’d this  
 “ universal Scene, believe a *Union* thus  
 “ evidently demonstrable, by such nume-  
 “ rous and powerful Instances of mutual  
 “ Correspondency and Relation, from the  
 “ minutest Ranks and Orders of Beings to  
 “ the remotest Spheres.

*Appea-  
 rance of Ill  
 necessary.*

“ Now, in this mighty UNION, if  
 “ there be such Relations of Parts one to  
 “ another as are not easily discover’d; if  
 “ on this account the End and Use of  
 “ Things does not every-where appear,  
 “ there is no wonder; since ’tis no more  
 “ indeed than what must happen of ne-  
 “ cessity: Nor cou’d Supreme Wisdom  
 “ have otherwise order’d it. For in an  
 “ Infinity of Things thus relative, a Mind  
 “ which sees not *infinitely*, can see nothing  
 “ *fully*: And since each Particular has re-  
 “ lation to all in general, it can know no  
 “ perfect or true Relation of any Thing,  
 “ in a World not perfectly and fully  
 “ known.

*Solution.*

“ THE same may be consider’d in any  
 “ dissected Animal, Plant, or Flower;  
 “ where he who is no Anatomist, nor  
 “ vers’d in Natural History, sees that the  
 “ many *Parts* have a relation to *the Whole*;  
 “ for

“ for thus much even a slight View of Sect. 4.  
 “ fords: But he who like you, my Friend,   
 “ is curious in the Works of Nature, and  
 “ has been let into a Knowledge of the  
 “ Animal and Vegetable Worlds, he a-  
 “ lone can readily declare the just Rela-  
 “ tion of all these Parts to one another,  
 “ and the several Uses to which they  
 “ serve.

“ BUT if you wou'd willingly enter fur- *Example,*  
 “ ther into this Thought, and consider how  
 “ much we ought not only to be satisf-  
 “ fy'd with this our View of Things, but  
 “ even to admire its Clearness; imagine  
 “ only some Person intirely a Stranger to  
 “ Navigation, and ignorant of the Nature  
 “ of the Sea or Waters, how great his  
 “ Astonishment wou'd be, when finding  
 “ himself on board some Vessel, anchor-  
 “ ing at Sea, remote from all Land-Pro-  
 “ spect, whilst it was yet a Calm, he view'd  
 “ the ponderous Machine firm and mo-  
 “ tionless in the midst of the smooth  
 “ Ocean, and consider'd its Foundations  
 “ beneath, together with its Cordage,  
 “ Masts, and Sails above. How easily  
 “ wou'd he see *the Whole* one regular  
 “ Structure, all things depending on one  
 “ another; the Uses of the Rooms *below*,  
 “ the Lodgments, and Conveniences of  
 “ Men and Stores? But being ignorant  
 “ of the Intent or Design of all *above*,  
 T 2 “ wou'd

Part 2. “ wou’d he pronounce the Masts and Cor-  
 “ dage to be useless and cumberfom, and  
 “ for this reason condemn the Frame, and  
 “ despise *the Architect*? O my Friend!  
 “ let us not thus betray our Ignorance;  
 “ but consider where we are, and in what  
 “ a Universe. Think of the many Parts  
 “ of the vast Machine, in which we have  
 “ so little insight, and of which it is im-  
 “ possible we shou’d know the Ends and  
 “ Uses; when instead of seeing to the  
 “ highest *Pendants*, we see only some *lower*  
 “ *Deck*, and are in this dark Case of  
 “ Flesh, confin’d even to *the Hold*, and  
 “ meanest Station of the Vessel.

*Universal  
 Mind.*

“ Now having recogniz’d this uniform  
 “ consistent Fabrick, and own’d the *Uni-  
 “ versal System*, we must of consequence  
 “ acknowledg a *Universal MIND*; which  
 “ no ingenious Man can be tempted to  
 “ disown, except thro the Imagination of  
 “ Disorder in the Universe, its Seat. For  
 “ can it be suppos’d of any-one in the  
 “ World, that being in some Desert far  
 “ from Men, and hearing there a perfect  
 “ Symphony of Musick, or seeing an ex-  
 “ act Pile of regular Architecture arising  
 “ gradually from the Earth in all its Or-  
 “ ders and Proportions, he shou’d be per-  
 “ suaded that at the bottom there was no  
 “ *Design* accompanying this, no secret  
 “ Spring of *Thought*, no active *Mind*?  
 “ Wou’d

" Wou'd he, because he saw no Hand, Sect.4.  
 " deny the Handy-Work, and suppose that  
 " each of these compleat and perfect Sys-  
 " tems were fram'd, and thus united in  
 " just Symmetry, and conspiring Order,  
 " either by the accidental blowing of the  
 " Winds, or rolling of the Sands?

" WHAT is it then shou'd so disturb <sup>Distur-</sup>  
 " our Views of *Nature*, as to destroy that <sup>bance,</sup>  
 " Unity of Design and Order of a *Mind*, <sup>whence.</sup>  
 " which otherwise wou'd be so apparent?  
 " All we can see either of the Heavens or  
 " Earth, demonstrates Order and Perfec-  
 " tion; so as to afford the noblest Subjects  
 " of Contemplation to Minds, like yours,  
 " enrich'd with Sciences and Learning.  
 " All is delightful, amiable, rejoicing, ex-  
 " cept with relation to *Man* only, and <sup>Human</sup>  
 " his Circumstances, which seem unequal. <sup>Affairs.</sup>  
 " Here the Calamity and Ill arises; and  
 " hence the Ruin of this goodly Frame.  
 " All perishes on this account; and the  
 " whole Order of the Universe, elsewhere  
 " so firm, intire, and immovable, is here  
 " o'erthrown, and lost by this one View;  
 " in which we refer all things to our-  
 " selves: submitting the Interest of *the* <sup>Selfishness.</sup>  
 " *Whole* to the Good and Interest of so  
 " small a *Part*.

" BUT how is it you complain of the  
 " unequal State of Man, and of the few



Part 2. “ Advantages allow’d him above the  
 “ Beasts? What can a Creature claim, so  
 “ little differing from ’em, or whose Me-  
 “ rit appears so little above ’em, except in  
 “ *Wisdom* and *Virtue*, to which so few con-  
 “ form? Man may be virtuous; and by  
 “ being so, is happy. His Merit is Re-  
 “ ward. By *Virtue* he deserves; and in  
 “ *Virtue* only can meet his Happiness de-  
 “ serv’d. But if even *Virtue* it-self be un-  
 “ provided for, and *Vice* more prosperous  
 “ be the better Choice; if this (as you  
 “ suppose) be in the Nature of Things,  
 “ then is all Order in reality inverted, and  
 “ Supreme Wisdom lost: Imperfection and  
 “ Irregularity being, after this manner, un-  
 “ doubtedly too apparent in the Moral  
 “ World.

*Virtue and  
Vice.*

“ H A V E you then, e’er you pronounc’d  
 “ this Sentence, consider’d of the State of  
 “ *Virtue* and *Vice* with respect to *this Life*  
 “ *merely*; so as to say, with assurance,  
 “ When, and How far, in what particu-  
 “ lars, and how circumstantiated, the one  
 “ or the other is *Good* or *Ill*? You who  
 “ are skill’d in other Fabricks and Com-  
 “ positions, both of Art and Nature, have  
 “ you consider’d of the Fabrick of *the*  
 “ *Mind*, the Constitution of the Soul, the  
 “ Connexion and Frame of all its Passions  
 “ and Affections; to know accordingly  
 “ the Order and Symmetry of the Part,  
 “ and

*Their  
Power,  
Effect.*

*A Mind.*

“ and how it either improves or suffers; Sect. 4.  
 “ what its Force is, when naturally pre-  
 “ serv’d in its sound State; and what be-  
 “ comes of it, when corrupted and a-  
 “ bus’d? Till this (my Friend!) be well  
 “ examin’d and understood, how shall we  
 “ judg either of the Force of *Virtue*, or  
 “ Power of *Vice*? Or in what manner  
 “ either of these may work to our Happi-  
 “ ness or Undoing?

“ HERE therefore is that INQUIRY  
 “ we shou’d first make. But who is there  
 “ can afford to make it as he ought? If  
 “ happily we are born of a good Nature;  
 “ if a liberal Education has form’d in us  
 “ a generous Temper and Disposition, *Temper.*  
 “ well-regulated Appetites, and worthy  
 “ Inclinations, ’tis well for us; and so  
 “ indeed we esteem it. But who is there  
 “ endeavours to give these to himself,  
 “ or to advance his Portion of Happi-  
 “ ness in this kind? Who thinks of  
 “ improving, or so much as of preserving  
 “ his Share, in a World where it must of  
 “ necessity run so great a hazard, and  
 “ where we know an honest Nature is so  
 “ easily corrupted? All other things re-  
 “ lating to us are preserv’d with Care,  
 “ and have some Art or Oeconomy be-  
 “ longing to ’em; this which is nearest  
 “ related to us, and on which our Hap-  
 “ piness depends, is alone committed to

T 4

“ Chance:

Part 2. " Chance: And *Temper* is the only thing  
 " ungovern'd, whilst it governs all the  
 " rest.

*Appetites.* " THUS we inquire concerning what  
 " is good and futable to our Appetites;  
 " but what Appetites are good and futa-  
 " ble to us, is no part of our Examina-  
 " tion. We inquire what is according to  
 " *Interest, Policy, Fashion, Vogue*; but it  
 " seems wholly strange, and out of the  
 " way, to inquire what is according to NA-  
 " TURE. The Ballance of EUROPE, of  
*Ballance.* " Trade, of Power, is strictly sought af-  
 " ter; while few have heard of *the Bal-*  
 " *lance of their Passions*, or thought of  
 " holding these Scales even. Few are ac-  
 " quainted with this Province, or know-  
 " ing in these Affairs. But were we more  
 " so (as this *Inquiry* wou'd make us) we  
 " shou'd then see Beauty and Decorum  
 " here, as well as elsewhere in Nature;  
 " and the Order of the Moral World  
 " wou'd equal that of the Natural. By  
 " this the *Beauty of VIRTUE* wou'd ap-  
 " pear; and hence (as has been shewn)  
*Virtue.* " *the Supreme and Sovereign BEAUTY,*  
*Deity.* " the Original of all which is Good or  
 " Amiable.

" BUT lest I shou'd appear at last too  
 " like an *Enthusiast*, I chuse to express  
 " my Sense, and conclude this *Philosophical*  
 " *Sermon*

“ *Sermon* in the words of one of those an- Sect. 4.  
 “ *cient Philologists*, whom you are us’d to  
 “ esteem. For *Divinity* it-self, says he, is  
 “ surely *beauteous*, and of all *Beautys* the  
 “ *brightest*; tho not a *beauteous Body*, but  
 “ that from whence the *Beauty* of *Bodys* is  
 “ deriv’d: Not a *beauteous Plain*, but that  
 “ from whence the *Plain* looks beautiful. The  
 “ *River’s Beauty*, the *Sea’s*, the *Heaven’s*,  
 “ and *Heavenly Constellation’s*, all flow from  
 “ hence as from a *Source Eternal* and *Incor-*  
 “ *ruptible*. As *Beings* partake of this, they  
 “ are fair, and flourishing, and happy: As  
 “ they are lost to this, they are deform’d, pe-  
 “ rish’d, and lost.”

WHEN THEOCLES had thus spoken,  
 he was formally complimented by our *Two*  
*Companions*. I was going to add some-  
 thing in the same way: but he presently  
 stop’d me, by saying, he shou’d be scan-  
 daliz’d, if instead of commending him, I  
 did not, according to my *Character*, chuse  
 rather to criticize some part or other of  
 his long Discourse.

IF it must be so then, reply’d I; in the  
 first place, give me leave to wonder that,  
 instead of the many Arguments common-  
 ly brought for proof of a *Deity*, you make  
 use only of one single-one to build on. I  
 expected to have heard from you, in custo-  
 mary



Part 2. *many Form, of a First Cause, a First Being, and a Beginning of Motion: How clear the Idea was of an Immaterial Substante; And how plainly it appear'd, that at some time or other Matter must have been created. But as to all this, you are silent. As for what is said, of "a Material unthinking Substance being never able to have produced an immaterial thinking one;" I readily grant it: but on the condition, that this great Maxim of Nothing being ever made from Nothing, may hold as well on my side as my Adversary's: And then, I suppose, that whilst the World endures, he will be at a loss how to assign a Beginning to Matter; or how to suggest a Possibility of annihilating it. The spiritual Men may, as long as they please, represent to us, in the most eloquent manner, "That Matter consider'd in a thousand different Shapes, join'd and dissolved, vary'd and modify'd to Eternity, can never, of it-self, afford one single Thought, never occasion or give rise to any thing like Sense or Knowledg." Their Argument will hold good against a DEMOCRITUS, an EPICURUS, or any of the elder or latter Atomists. But it will be turn'd on them by an examining Academist: and when the two Substances are fairly set asunder, and consider'd apart, as different kinds; 'twill be as strong Sense, and as good Argument, to say as well*

*Matter  
and  
Thought.*

well of the *immaterial kind* ; “ That do Sect. 4.  
 “ with it as you please, modify it a thou-  
 “ sand ways, purify it, exalt it, sublime  
 “ it, torture it ever so much, or rack it,  
 “ as they say, with thinking ; you will  
 “ never be able to produce or force the  
 “ contrary Substance out of it.” The  
 poor Dregs of sorry *Matter* can no more  
 be made out of the simple pure Substance  
 of immaterial *Thought*, than the high Spi-  
 rits of *Thought* or *Reason* can be extracted  
 from the gross Substance of heavy *Matter*.  
 So let the *Dogmatists* make of this Argu-  
 ment what they can.

BUT for your part, continu’d I, as  
 you have stated the Question, ’tis not a-  
 bout what was *First*, or *Foremost* ; but what  
 is *Instant*, and *Now* in being. “ For if  
 “ DEITY be *now* really extant ; if by any  
 “ good Token it appears that there is at  
 “ *this present* a Universal Mind ; ’twill ea-  
 “ sily be yielded there *ever* was one.”——  
 This is your Argument.——You go (if I  
 may say so) upon *Fact*, and wou’d prove  
 that things *actually are* in such a state and  
 condition, which if they really *were*, there  
 wou’d indeed be no dispute left. Your  
 UNION is your main Support. Yet  
 how is it you prove this? What Demon-  
 stration have you given? What have  
 you so much as offer’d at, beyond *bare*  
*Probability*? So far are you from demon-  
 strating

Part 2. *strating* any thing, that if this uniting Scheme be the chief Argument for Deity (as you tacitly allow) you seem rather to have demonstrated, "That the Case it-self "is incapable of Demonstration." For, "How, say you, can a narrow Mind see "All Things?"——And yet if, in reality, It sees not *All*, It had as good see *Nothing*. The demonstrable part is still as far behind. For grant that this *All*, which lies within our view or knowledge, is orderly and united, as you suppose: This mighty *All* is a mere Point still, a very Nothing, compar'd to what remains.

*Atheistical Hypothesis.* " 'Tis only a separate By-World (we'll say) of which perhaps there are, in the "wide Waste, Millions besides, as horrid "and deform'd, as this of ours is regular and proportion'd. In length of "time, amidst the infinite Hurry and "Shock of Beings, this *single odd World*, "by accident, might have been struck "out, and cast into some Form (as among infinite *Chances*, what is there "which may not happen?) But for the "rest of *Matter*, 'tis of a different hue. "Old Father CHAOS (as the Poets call "him) in these wild Spaces, reigns absolute, and upholds his Realms of "Darkness. He presses hard upon our "Frontier: and one day, belike, shall "by a furious Inroad recover his lost "Right, conquer his Rebel-State, and re-  
" unite

“ unite us to primitive *Discord* and Con- Sect. 4.  
 “ *fusion*.”

THIS, said I, THEOCLES! (concluding my Discourse) is all I dare offer in opposition to your *Philosophy*. I imagin'd, indeed, you might have given me more Scope: But you have retrench'd your-self in narrower Bounds. So that to tell you truth, I look upon your *Theology* to be hardly so fair or open as that of our Divines in general. They are strict, it's true, as to *Names*; but allow a greater Latitude in *Things*. Hardly indeed can they bear a home-Charge, a downright questioning of *Deity*: But in return, they give always fair play against NATURE, NATURE and allow her to be challeng'd for her arraign'd. Failings. She may freely err, and we as freely censure. *Deity*, they think, is not accountable for her: Only she for herself. But you are stricter, and more precise in this point. You have unnecessarily brought *Nature* into the Controversy, and taken upon you to defend her Honour so highly, that I know not whether it may be safe for me to question her.

LET not this trouble you, reply'd THEOCLES: but be free to censure *Nature*; whatever may be the Consequence. 'Tis only my *Hypothesis* can suffer. If I defend it ill, my Friends need not be scandaliz'd.



Part 2. daliz'd. They are fortify'd, no doubt, with stronger Arguments for a Deity, and can well employ those *Metaphysical* Weapons, of whose Edge you seem so little apprehensive. I leave them to dispute this Ground with you, whenever they think fit. For my own Arguments, if they can be suppos'd to make any part of this Defence, they may be look'd upon only as distant Lines, or Outworks, which may easily perhaps be won; but without any danger to the Body of the Place.

NOTWITHSTANDING, then, said I, that you are willing I shou'd attack NATURE *in Form*, I chuse to spare her in all other Subjects, except MAN only. How comes it, I intreat you, that NATURE *in this noblest of Creatures, and wor-*  
*in Man.* thiest her Care, she shou'd appear so very weak and impotent; whilst in mere  
*In Brutes.* Brutes, and the irrational Species, she acts with so much Strength, and exerts such hardy Vigour? Why is she spent so soon in feeble *Man*, who is found more subject to Diseases, and of fewer years than many of the *wild Creatures*? They range secure; and proof against all the Injurys of Seasons and Weather, want no help from *Art*, but live in careless Ease, discharg'd of Labour, and freed from the cumberfom Baggage of a necessitous human Life.

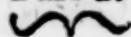
Life. In Infancy more helpful, vigorous Sect. 4.  
 in Age, with Senses quicker, and more  
 natural Sagacity, they pursue their In-  
 terests, Joys, Recreations, and cheaply  
 purchase both their Food and Maintenance;  
 cloth'd and arm'd by Nature her-self; who  
 provides them both a Couch and Man-  
 sion. So has Nature order'd for the rest  
 of Creatures. Such is their Hardiness,  
 Robustness, Vigour. Why not the same  
 for *Man*? —

AND do you stop thus short, said THE-  
 OCLES, in your Expostulation? Me-  
 thinks 'twere as easy to proceed, now you  
 are in the way; and instead of laying  
 claim to some *Few* Advantages of other  
 Creatures, you might as well stand for *All*,  
 and complain "That *Man*, for his part, <sup>Nature in</sup>  
 "shou'd be any thing less than a Consum- <sup>Man.</sup>  
 "mation of all Advantages and Privileges  
 "which Nature can afford." Ask not  
 merely, Why *Man* is naked, why un-  
 hoof'd, why slower-footed than the Beasts?  
 Ask, "Why he has not *Wings* also for the  
 "Air, *Fins* for the Water, and so on; that  
 "he might take possession of *each* Ele-  
 "ment, and reign in *All*?"

NOT so, said I, neither. This wou'd  
 be to rate him high indeed! As if he were,  
 by Nature, LORD of *All*: which is more  
 than I cou'd willingly allow.

'T IS

## Part 2.



'TIS enough, reply'd he, that this is yielded. For if we allow once a *Subordination* in his Case; if *Nature* her-self be not for MAN, but *Man* for NATURE; then must *Man*, by his good leave, submit to *the Elements of NATURE*, and not *the Elements* to him. Few of these are at all fitted to him; and none perfectly. If he be left in *Air*, he falls headlong; for *Wings* were not assign'd him. In *Water* he soon sinks. In *Fire* he consumes. Within *Earth* he suffocates.—

As for what Dominion he may naturally have in other Elements, said I, my concern truly is not very great in his behalf; since by Art he can even exceed the Advantages Nature has given to other Creatures: But for *the Air*, methinks it had been wonderfully obliging in Nature to have allow'd him *Wings*.

*Volatiles.*

AND what wou'd he have gain'd by it, reply'd THEOCLES? For consider what an Alteration of *Form* must have ensu'd. Observe in one of those wing'd Creatures, whether the whole Structure be not made subservient to this purpose, and all other Advantages sacrific'd to this single

*Anatomy.*

Operation. The Anatomy of the Creature shews it, in a manner, to be *all Wing*: its chief Bulk being compos'd of

two

two exorbitant Muscles, which exhaust the Sect. 4.  
 Strength of all the other, and engross (if I may say so) the whole Oeconomy of the Frame. 'Tis thus the aerial Racers are able to perform so rapid and strong a Motion, beyond comparison with any other kind, and far exceeding their little share of Strength elsewhere: these Parts of theirs being made in such superiour proportion, as in a manner to *starve* their Companions. And in Man's Architecture, of so different an Order, were the flying Engines to be affix'd; must not the other Members suffer, and the multiply'd Parts starve one another? What think you of the Brain in this Partition? *The Brain.* Is it not like to prove a *Starveling*? Or wou'd you have it be maintain'd at the same high rate, and draw the chief Nourishment to it-self, from all the rest?—

I UNDERSTAND you, said I, THEOCLES (interrupting him:) The Brain certainly is a great *Starver*, where it abounds; and the thinking People of the World, the *Philosophers* and *Virtuoso's* especially, must be contented (I find) with a moderate Share of bodily Advantages, for the sake of what they call *Parts* and *Parti,* *Capacity* in another Sense. The Parts, it seems, of one kind agree ill in their Oeconomy with the Parts of the other. But to make this even on both sides, let us



Part 2. turn the Tables; and the Case, I suppose, will stand the same with the MILO's of the Age, the Men of bodily Prowess and Dexterity. For not to mention a vulgar sort, such as *Wrestlers, Vaulters, Racers, Hunters*; what shall we say of our fine-bred Gentlemen, our *Riders, Fencers, Dancers, Tennis-Players*, and such like? 'Tis the Body surely is the *Starver* here: and if the Brain were such a terrible Devourer in the other way; the Body and Bodily Parts seem to have their Reprisals in this Rank of Men.

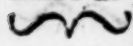
IF then, said he, the Case stands thus between *Man* and *Man*, how must it stand between *Man* and a quite different Creature?

*Ballance.* If the BALLANCE be so nice, that the least thing breaks it, even in Creatures of the same Frame and Order; of what fatal effect must it be to change the Order it-self, and make some essential Alteration in the Frame? Consider therefore how it is we censure *Nature* in these and such-like Cases. "Why, says one, was I not made by Nature strong as a *Horse*?" "Why not hardy and robust as this *Brute-Creature*?" or nimble and active "as that other?"—And yet when uncommon Strength, Agility, and Feats of Body are subjoin'd, even in our own Species, see what befalls! So that for a Person thus in love with an *Athletick MILO-*

NEAN Constitution, it were better, me- Sect. 4.  
thinks, and more modest in him, to change  
the Expostulation, and ask, "Why was  
"I not made in good earnest a very  
"BRUTE?" For that wou'd be more  
sutable.

I AM apt indeed, said I, to think that  
the Excellence of MAN lies somewhat  
different from that of a *Brute*: and that  
such amongst us as are more truly *Men*,  
shou'd naturally aspire to Manly Quali-  
tys, and leave the Brute his own. But  
Nature, I see, has done well to morti-  
fy us in this particular, by furnishing us  
with such slight Stuff, and in such a ten-  
der Frame, as is indeed wonderfully com-  
modious to support that Man-Excellence  
of *Thought* and *Reason*; but wretchedly  
scanty and ineffectual for other Purpo-  
ses. As if it were her very Design, "To  
"hinder us from aspiring ridiculously,  
"to what was misbecoming our Cha-  
"racter."

I SEE, said THEOCLES, you are not  
one of those timorous Arguers who trem-  
ble at every Objection rais'd against their  
Opinion or Belief, and are so intent in up-  
holding their *own* side of the Argument,  
that they are unable to make the least  
Concession on *the other*. Your Wit allows  
you to divert your-self with whatever oc-

Part 2.  curs in the Debate : And you can pleasantly improve even what your Antagonist brings as a Support to his own Hypothesis. This indeed is a fairer sort of Practice than what is common now-a-days. But 'tis no more than futable to your *Character*. And were I not afraid of speaking with an Air of Compliment, in the midst of a Philosophical Debate ; I shou'd tell you perhaps what I thought of the becoming manner of your SCEPTICISM, in opposition to a kind of Bigot-Scepticks ; who forfeit their Right to the *Philosophick Character*, and retain hardly so much as that of the *Gentleman* or *Good-Companion*.——But to our Argument.——

*Distribu-  
tion.*

SUCH then, continu'd he, is the admirable Distribution of NATURE, her adapting and adjusting not only the *Stuff* or *Matter* to the *Shape* and *Form*, and even the *Shape* it-self and *Form* to the *Circumstance*, *Place*, *Element*, or *Region* ; but also the *Affections*, *Appetites*, *Sensations*, mutually to *each other*, as well as to the *Matter*, *Form*, *Action*, and all besides :  
 “ All manag'd *for the best*, with perfect  
 “ Frugality and just *Reserve* : profuse to  
 “ none, but bountiful to all : never em-  
 “ ploying in one thing more than enough ;  
 “ but with exact Oeconomy retrenching  
 “ the superfluous, and adding Force to  
 “ what is *principal* in every thing.” And  
 is

is not THOUGHT and REASON *prin-* Sect. 4.  
*cipal* in Man? Wou'd he have no *Reserve* *Principal*  
 for these? no saving for this part of his *Part.*  
 Engine? Or wou'd he have the same Stuff  
 or Matter, the same Instruments or Or-  
 gans serve alike for different purposes,  
 and an Ounce be equivalent to a Pound?  
 —It cannot be. What Wonders, then,  
 can he expect from a few Ounces of Blood  
 in such a narrow Vessel, fitted for so small  
 a District of Nature? Will he not rather  
 think highly of that NATURE, which  
 has thus manag'd his Portion for him, to  
 best advantage, with this happy *Reserve*  
 (happy indeed for him, if he knows and  
 uses it!) by which he has so much a bet-  
 ter Use of Organs than any other Crea- *Reason.*  
 ture? by which he holds his Reason, is a  
 Man, and not a Beast?

BUT \* Beasts, said I, have *Instincts*, *Instincts*,  
 which Man has not,

TRUE, said he, they have indeed Per-  
 ceptions, Sensations, and † *Pre-sensations*  
 (if I may use the Expression) which Man, *Animals.*  
 for his part, has not in any proportionable  
 degree. Their Females, newly pregnant,  
 and before they have bore Young, have a  
 clear Prospect or *Pre-sensation* of their State

\* *Supra*, p. 92, 93, &c. and 131, 132. And VOL. III.  
 p. 216, 217, &c.

† *Infra*, p. 412.



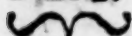
Part 2. which is to follow ; know what to provide, and how, in what manner, and at what time. How many things do they pre-ponderate? How many at once comprehend? The Seasons of the Year, the Country, Climate, Place, Aspect, Situation, the Basis of their Building, the Materials, Architecture ; the Diet and Treatment of their Offspring ; in short, the whole Oeconomy of their Nursery : and all this as perfectly at first, and when unexperienc'd, as at any time of their Life afterwards.

Human  
Kind.

And “ *Why not this*, say you, in Human Kind?” Nay, rather on the contrary, I ask “ *Why this* ? Where was the “ Occasion or Use? Where the Necessity? “ Why this Sagacity for *Men*? Have they “ not what is better, in another kind? “ Have they not Reason and Discourse? “ Does not this instruct them? What need “ then of the other? Where wou’d be the “ prudent Management at this rate? Where “ the *Reserve* ? ”

THE *Young* of most other *Kinds*, continu’d he, are instantly helpful to themselves, sensible, vigorous, know to shun Danger, and seek their Good : A *human Infant* is of all the most helpless, weak, infirm. And wherefore shou’d it not have been thus order’d? Where is the loss in such a Species? Or what is *Man* the worse for this Defect, amidst such large Supplies?

plys? Does not this *Defect* engage him Sect. 4.  
 the more strongly to Society, and force *Society.*  
 him to own that he is purposely, and not  
 by Accident, made rational and *sociable*,  
 and can no otherwise increase or subsist,  
 than in that *social* Intercourse and Com-  
 munity which is his *Natural State*? Is  
 not both conjugal Affection, and natural  
 Affection to Parents, Duty to Magistrates,  
 Love of a common City, Community, or  
 Country, with the other Dutys and So-  
 cial Parts of Life, deduc'd from hence,  
 and founded in these very *Wants*? What  
 can be happier than such a Deficiency, as  
 is the occasion of so much Good? What  
 better than a Want so abundantly made  
 up, and answer'd by so many Enjoyments?  
 Now if there are still to be found among  
 Mankind such as even in the midst of  
 these Wants seem not asham'd to affect a  
 Right of Independency, and deny them-  
 selves to be by Nature *sociable*; where  
 wou'd their Shame have been, had Na-  
 ture otherwise supply'd these Wants?  
 What Duty or Obligation had been ever  
 thought of? What Respect or Reverence  
 of Parents, Magistrates, their Country,  
 or their Kind? Wou'd not their full and  
 self-sufficient State more strongly have de-  
 termin'd them to throw off *Nature*, and  
 deny the *Ends* and *Author* of their Crea-  
 tion?



WHILST THEOCLES argu'd thus concerning NATURE, the old Gentleman, my Adversary, express'd great Satisfaction in hearing me, as he thought, refuted, and my Opinions expos'd. For he wou'd needs believe these to be strongly my Opinions, which I had only started as Objections in the Discourse. He endeavour'd to reinforce the Argument by many particulars from the common Topics of the *School-men* and *Civilians*. He added withal, "That it was better for me  
 " to declare my Sentiments openly: for  
 " he was sure I had strongly imbib'd that  
 " Principle, that \* *the State of Nature* was  
 " *a State of War.*"

*State of  
 Nature.*

THAT it was no *State of Government*, or *publick Rule*, reply'd I, you your-self allow. I do so. Was it then a *State of Fellowship*, or *Society*? No:  
 " For when Men enter'd first into Society,  
 " they pass'd from *the State of Nature* into  
 " that new one which is founded upon  
 " *Compact.*" And was that former  
 State a *tolerable* one? Had it been  
 absolutely intolerable, there had never been  
 any such. Nor cou'd we properly call that  
 a *State*, which cou'd not stand or endure  
 for the least time. If Man therefore

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\* VOL. I. p. 109, &c.

cou'd

could *endure* to live without Society; and Sect. 4.  
 if it be true that he *actually* liv'd so, when  
 in the *State of Nature*; how can it be said,  
 "That he is *by Nature sociable*?"

THE old Gentleman seem'd a little disturb'd at my Question. But having recover'd himself, he said in answer, "That  
 "MAN indeed, from his own *natural Inclination*, might not, perhaps, have been  
 "mov'd to associate; but rather from some  
 "particular *Circumstances*."

HIS *Nature* then, said I, was not so very good, it seems; since having no *natural Affection*, or *friendly Inclination* belonging to him, he was forc'd into a social State, *against his Will*: And this, not from any Necessity in respect of outward Things (for you have allow'd him a tolerable Subsistence) but in probability from such Inconveniences as arose chiefly from himself, and his own malignant Temper and Principles. And indeed 'twas no wonder if Creatures who were *naturally* thus unsociable, shou'd be as naturally mischievous and troublesome. If, *according to their Nature*, they cou'd live out of Society, with so little Affection for one another's Company, 'tis not likely that upon occasion they wou'd spare one another's Persons. If they were so sullen as not to meet *for Love*, 'tis more than probable  
 they



Part 2. they wou'd fight for *Interest*. And thus  
 from your own Reasoning it appears,  
 " That the *State of Nature* must in all  
 " likelihood have been little different from  
 " a *State of WAR.*"

HE was going to answer me with some sharpness, as by his Looks appear'd; when THEOCLES interposing, desir'd, That as he had occasion'd this Dispute, he might be allow'd to try if he cou'd end it, by setting the Question in a fairer Light. You see, said he to the old Gentleman, what Artifice PHILOCLES made use of, when he engag'd you to allow, that the *State of Nature* and that of *Society* were perfectly distinct. But let us question him now in his turn, and see whether he can demonstrate to us, " That there can be naturally any *Human State* which is not *social.*"

WHAT is it then, said the old Gentleman, which we call the *State of Nature*?

NOT that imperfect rude Condition of Mankind, said THEOCLES, which some imagine; but which, if it ever were in Nature, cou'd never have been of the least continuance, or any-way tolerable, or sufficient for the Support of human Race. Such a Condition cannot indeed so properly be call'd a *State*. For what if speaking

speaking of an Infant just coming into the Sect. 4.  
World, and in the moment of the Birth, ~~~~~  
I shou'd fancy to call this a *State*; wou'd it  
be proper?

HARDLY so, I confess.

JUST such a *State*, therefore, was that  
which we suppose of MAN, e'er yet he  
enter'd into *Society*, and became in truth  
a *Human Creature*. 'Twas the *Rough*  
*Draught* of Man, the *Essay* or *first Effort*  
of Nature, a *Species in the Birth*, a Kind  
as yet *unform'd*; not in its *natural State*,  
but under *Violence*, and still restless, till it  
attain'd its natural Perfection.

AND thus, said THEOCLES (address-  
ing still more particularly to the old Gen-  
tleman) the Case must necessarily stand,  
even on the supposal " That there was  
" ever such a Condition or *State* of Men,  
" when as yet they were unassociated, un-  
" acquainted, and consequently without  
" any Language or Form of Art." But  
" That it was their *natural State*, to live  
" thus separately," can never without  
Absurdity be allow'd. For sooner may  
you divest the Creature of any other Feel-  
ing or Affection, than that towards So-  
ciety and his *Likeness*. Allowing you, how-  
ever, the Power of divesting him at plea-  
sure; Allowing you to reduce even whole  
Parts

Part 2. *State of Nature.* Parts and Members of his present Frame; wou'd you transform him thus, and call him still a *Man*? Yet better might you do this indeed, than you cou'd strip him of his *natural Affections*, separate him from all his *Kind*, and inclosing him like some solitary *Insect* in a Shell, declare him still a *MAN*. So might you call the human Egg, or Embrio, *the Man*. The Bug which breeds the Butterfly is more properly a *Fly*, tho without Wings, than this imaginary Creature is a *Man*. For tho his outward Shape were *human*, his Passions, Appetites, and Organs must be wholly different. His whole inward Make must be revers'd, to fit him for such a recluse Oeconomy, and separate Subsistence.

To explain this a little further, continu'd he: Let us examine this pretended *State of Nature*; how and on what Foundation it must stand. "For either *Man* must have been from Eternity, or not. If from Eternity, there cou'd be no *primitive* or *original State*, no *State of Nature*, other than we see at present before our eyes. If not from Eternity, he arose either *all at once* (and consequently he was at the very *first* as he is *now*) or *by degrees*, thro several Stages and Conditions, to that in which he is at length settled, and has continu'd for so many Generations."

FOR

FOR instance, let us suppose he sprang, as the old Poets feign'd, from a *big-belly'd Oak* : and then belike he might resemble more a *Man-Drake* than a MAN. Let us suppose him at first with little more of Life than is discover'd in that Plant which they call *the Sensitive*. But when *the Mother-Oak* had been some time deliver'd, and the false Birth by some odd Accident or Device was wrought into Form ; the Members were then fully display'd, and the Organs of Sense began to unfold themselves. " Here sprang an *Ear* : there peep'd an " *Eye*. Perhaps a *Tail* too came in Company. For what *Superfluity's* Nature " may have been charg'd with at first, " is difficult to determine. They dropt " off, it seems, in time ; and happily " have left things, at last, in a good posture, and (to a wonder !) just as they " shou'd be."

THIS surely is the lowest View of the *Original Affairs* of Human Kind. For if A PROVIDENCE, and not CHANCE, gave *Man* his Being, our Argument for his *social Nature* must surely be the stronger. But admitting his Rise to be, as we have describ'd, and as a certain sort of Philosophers wou'd needs have it ; Nature has then had no Intention at all, no Meaning or Design in this whole Matter, So how  
any



Part 2. any thing can be call'd *natural* in the Case;  
 how any *State* can be call'd a *State of Nature*, or according to *Nature*, one more than another, I know not.

LET us go on however, and on their Hypothesis consider, Which *State* we may best call *Nature's own*. "She has by Accident, thro many Changes and Chances, rais'd a Creature, which springing at first from rude Seeds of *Matter*, proceeded till it became what it now is; and arriv'd where for many Generations it has been at a stay." In this long Proceßion (for I allow it any length whatever) I ask, "Where was it that this *State of Nature* cou'd begin?" The Creature must have endur'd many Changes: and each Change, whilst he was thus growing up, was as *natural*, one as another. So that either there must be reckon'd a hundred different States of *Nature*; or if one, it can be only *that* in which *Nature* was *perfect*, and her Growth compleat. Here where She *rested*, and attain'd her End, here must be her *State*, or no-where.

Cou'd she then *rest*, think you, in that desolate State before Society? Cou'd she maintain and propagate the Species, such as it now is, without Fellowship or Community? Shew it us in fact any-where,

where, amongst any of our own Kind. Sect. 4.  
For as for Creatures which may much resemble us in outward Form, if they differ yet in the least part of their Constitution, if their Inwards are of a different Texture, if their Skin and Pores are otherwise form'd or harden'd; if they have other Excrescences of Body, another Temper, other natural inseparable Habits or Affections, they are not truly of our Kind. If, on the other hand, their Constitution be as ours; their natural Parts or inward Facultys as strong, and their bodily Frame as weak as ours; If they have *Memory*, and *Senses*, and *Affections*, and a *Use of Organs* as ours: 'tis evident they can no more by their good-will abstain from *Society*, than they can possibly preserve themselves without it.

AND here (my Friends!) we ought to remember what we discours'd a while since, and was advanc'd by PHILOCLES himself, concerning the \* Weakness of human Bodys, and the necessitous State of *Man*, in respect of all other Creatures; " His long and helpless Infancy, his feeble " and defenceless Make, by which he is " more fitted to be a Prey himself, than " live by Prey on others." Yet 'tis impossible for him to subsist like any of those

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\* Pag. 300.

Part 2. grazing Kinds. He must have better Provision and choicer Food than the raw Herbage; a better Couch and Covering than the bare Earth or open Sky. How many Conveniences of other kinds does he stand in need of? What Union and strict Society is requir'd between the Sexes, to preserve and nurse their growing Offspring? This kind of Society will not, surely, be deny'd to MAN, which to every Beast of Prey is known proper, and *natural*. And can we allow *this* Social Part to Man, and go no further? Is it possible he shou'd pair, and live in Love and Fellowship with his Partner and Offspring, and remain still wholly wild, and speechless, and without those Arts of Storing, Building, and other Oeconomy, as natural to him surely as to the Beaver, or to the Ant, or Bee? Where, therefore, shou'd He break off from this Society, if once begun? For that it began thus, as early as Generation, and grew into a Household and Oeconomy, is plain. Must not this have grown soon into a Tribe? and this Tribe into a Nation? Or tho it remain'd a Tribe only; was not this still a Society for mutual Defence and common Interest? In short, if Generation be *natural*, if Natural Affection and the Care and Nurture of the Offspring be *natural*, Things standing as they do with Man, and the Creature being of that Form and Constitution

tion he now is ; it follows, " That Society Sect. 4.  
 " must be also *natural to him* ;" And  
 " That out of Society and Community  
 " he never *did*, nor ever *can* subsist."

To conclude, said he (addressing still to the two Companions) I will venture to add a word in behalf of PHILOCLES: That since the Learned have such a fancy for this Notion, and love to talk of this imaginary *State of Nature*, I think 'tis even Charity to speak as *ill* of it as we possibly can. Let it be a *State of WAR, Rapine, and Injustice*. Since 'tis unsocial, let it e'en be as uncomfortable and as frightful as 'tis possible. To speak well of it, is to render it inviting, and tempt Men to turn Hermites. Let it, at least, be look'd on as many degrees worse than the worst Government in being. The greater Dread we have of *Anarchy*, the better *Country-men* we shall prove, and value more the *Laws and Constitution* under which we live, and by which we are protected from the outrageous Violences of such an unnatural State. In this I agree heartily with those Transformers of Human Nature, who considering it abstractedly and apart from Government or Society, represent it under monstrous Visages of *Dragons, Leviathans*, and I know not what devouring Creatures. They wou'd have done well however, to have express'd



Part 2.  
*State of  
 Nature.*

themselves more properly in their great Maxim. For to say in disparagement of *Man*, "That he is to *Man* a *Wolf*," appears somewhat absurd, when one considers that *Wolves* are to *Wolves* very kind and loving Creatures. The Sexes strictly join in the Care and Nurture of the Young: and this *Union* is continu'd still between 'em. They howl to one another, to bring Company; whether to hunt, or invade their Prey, or assemble on the Discovery of a good Carcase. Even the Swinish Kinds want not *common Affection*, and run in Herds to the Assistance of their distress'd Fellows. The meaning therefore of this famous Sentence (if it has any meaning at all) must be, "That *Man* is naturally to *Man*, as a *Wolf* is to a tamer Creature." As, for instance, to a *Sheep*. But this will be as little to the purpose as to tell us, "That there are *different Species or Characters* of Men; That *all* have not this \* *Wolfish Nature*, but That *one half* at least are *naturally innocent and mild*." And thus the Sentence comes to nothing. For without belying *Nature*, and contradicting what is evident from *natural History*, *Fact*, and the plain *Course of Things*; 'tis impossible to assent to this ill-natur'd Proposition, when we have even done our best to make tolerable sense of it.—But such is Man-

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\* VOL. I. pag. 88, and 118.

kind! And even *here* HUMAN NATURE shews it-self, such as it is; not perfect, or absolutely successful, tho rightly tending, and mov'd by proper and just Principles. 'Tis *here*, therefore, in *Philosophy*, as in the common *Conversations* of the World. As fond as Men are of *Company*, and as little able to enjoy any Happiness out of it, they are yet strangely addicted to the way of *Satir*. And in the same manner as a *malicious Censure* craftily worded, and pronounc'd with Assurance, is apt to pass with Mankind for shreud WIT; so a *virulent Maxim* in bold Expressions, tho without any Justness of Thought, is readily receiv'd for true PHILOSOPHY.

## S E C T. V.

IN these Discourses the Evening ended; and Night advancing, we return'd home from our Walk. At Supper, and afterwards for the rest of that Night, THEOCLES said little. The Discourse was now manag'd chiefly by the *two* Companions, who turn'd it upon a new sort of Philosophy; such as you will excuse me (good PALEMON!) if I pass over with more haste.

THERE was much said, and with great *Miracles.* Learning, on the Nature of *Spirits* and *Prodigys.* *Apparitions*; of which, the most astonishing

Part 2 Accounts were the most ravishing with  
 our Friends : who endeavour'd to exceed  
 one another in this admirable way ; and  
 perform'd to a miracle in raising one ano-  
 ther's Amazement. Nothing was so charm-  
 ing with them, as that which was disagree-  
 ing and odd : nothing so soothing, as that  
 which mov'd Horror. In short, whate-  
 ver was rational, plain, and easy, bore no  
 relish ; and nothing came amiss which was  
 cross to Nature, out of Sort and Order,  
 and in no Proportion or Harmony with  
 the rest of Things. *Monstrous Births, Pro-*  
*digys, Enchantments, Elementary Wars,* and  
*Convulsions* were our chief Entertainment.  
 One wou'd have thought that in a kind of  
 Rivalship between PROVIDENCE and  
 NATURE, the latter Lady was made to ap-  
 pear as homely as possible ; that her De-  
 formitys might recommend and set off the  
 Beautys of the former. For to do our  
 Friends justice, I must own I thought their  
 Intention to be sincerely religious. But  
 this was not a Face of Religion I was like  
 to be enamour'd with. It was not from  
 hence I fear'd being made *enthusiastick,* or  
*superstitious.* If ever I became so, I found  
 it wou'd rather be after THEOCLES's  
 manner. The *Monuments* and *Church-*  
*yards* were not such powerful Scenes with  
 me, as the *Mountains,* the *Plains,* the so-  
 lemn *Woods* and *Groves* ; of whose Inhabi-  
 tants I chose much rather to hear, than of  
 the

the other. And I was readier to fancy Sect. 5.  
Truth in those Poetical Fictions which  
THEOCLES made use of, than in any of  
his Friends ghastly Storys, so pompously  
set off, after the usual way, in a lofty Tone  
of Authority, and with an assuming Air  
of Truth.

You may imagine, PALEMÓN, that *Scepticism.*  
my \* *Scepticism*, with which you so often  
reproach me, cou'd not well forsake me  
here: Nor cou'd it fail to give disturbance  
to our Companions, especially To the grave  
Gentleman who had clash'd with me some  
time before. He bore with me a while;  
till having lost all patience, One must cer-  
tainly, said he, be Master of no small share  
of Assurance, to hold out against the com-  
mon Opinion of the World, and deny  
things which are known by the Report of  
the most considerable part of Mankind.

THIS, said I, is far from being my  
case. You have never yet heard me deny  
any thing; tho I have question'd many.  
If I suspend my Judgment, 'tis because I  
have less Sufficiency than others. There  
are People, I know, who have so great a  
regard to every Fancy of *their own*, that  
they can believe their very *Dreams*. But

\* VOL. III. pag. 71, 2, 3, 4, 5, &c. And 241, 2, 3, 4.  
And 316, 317, &c.



Part 2. I who cou'd never pay any such deference to my *sleeping* Fancys, am apt sometimes to question even my *making* Thoughts, and examine, "Whether these are not *Dreams* too;" since Men have a Faculty of dreaming sometimes with their Eyes open. You will own 'tis no small pleasure with Mankind to make their *Dreams* pass for *Realities*; and that *the Love of Truth* is, in earnest, not half so prevalent as this *Passion* for *Novelty* and *Surprize*, join'd with a *Desire of making Impression*, and *being admir'd*. However, I am so charitable still, as to think there is more of innocent *Delusion* than voluntary *Imposture* in the World; and that they who have most impos'd on Mankind, have been happy in a certain Faculty of imposing first upon themselves; by which they have a kind of Salvo for their Consciences, and are so much the more successful, as they can act their Part more naturally, and *to the life*. Nor is it to be esteem'd a Riddle, that Mens *Dreams* shou'd sometimes have the good fortune of passing with 'em for *Truth*; when we consider, that in some Cases, that which was never so much as *dreamt* of, or related as *Truth*, comes afterwards to be believ'd by one who has often told it.

So that the greatest *Impostor* in the World, reply'd he, at this rate may be allow'd *sincere*.

As

As to *the main* of his *Imposture*, said I, perhaps he may; notwithstanding some pious Frauds made use of between whiles, in behalf of a Belief thought good and wholesom. And so very natural do I take this to be, that in all Religions, except the True, I look upon the greatest Zeal to be accompany'd with the strongest Inclination to deceive. For the Design and End being *the Truth*, 'tis not customary to hesitate or be scrupulous about the Choice of Means. Whether this be true or no, I appeal to the Experience of the last Age: in which 'twill not be difficult to find very remarkable Examples where *Imposture* and *Zeal*, *Bigotry* and *Hypocrisy* have liv'd together, in one and the same *Character*.

LET this be as it will, reply'd he, I am sorry, upon the whole, to find you of such an *incredulous* Temper.

'Tis just, said I, that you shou'd pity me as a Sufferer, for losing that Pleasure which I see others enjoy. For what stronger Pleasure is there with Mankind, or what do they earlier learn or longer retain, than *the Love of hearing and relating* *Wonder- things strange and incredible?* How wonderful a thing is *the Love of wondering*, and of raising *Wonder*! 'Tis the Delight of Children to hear Tales they shiver at, and

Part 2.

Wonder-  
ment.

the Vice of Old Age to abound in strange Storys of Times past. We come into the World wondering at every thing; and when our Wonder about common things is over, we seek something new to wonder at. Our last Scene is to tell Wonders of our own, to all who will believe 'em. And amidst all this, 'tis well if Truth comes off, but moderately tainted.

'Tis well, reply'd he, if with this moderate FAITH of yours, you can believe any Miracles whatever.

No matter, said I, how incredulous I am of *modern Miracles*, if I have a right Faith in those of *former times*, by paying the deference due to Sacred Writ. 'Tis here I am so much warn'd against *Credulity*, and enjoyn'd never to believe even the greatest Miracles which may be wrought, in opposition to what has been already taught me. And this Injunction I am so well fitted to comply with, that I can safely engage to keep still in the same Faith, and promise never to believe amiss.

BUT is this a Promise which can well be made?

IF not, and that my Belief indeed does not absolutely depend upon my-self, how am I accountable for it? I may be justly punish'd

punish'd for Actions, in which my Will is free; but with what Justice can I be challeng'd for my Belief, if in this I am not at my liberty? If Credulity and Incredulity are Defects only in the Judgment; and the best-meaning Person in the world may err on either side, whilst a much worse Man, by having better Parts, may judge far better of the Evidence of things: how can you punish him who errs, unless you wou'd punish *Weakness*, and say, 'tis just for Men to suffer for their Unhappiness, and not their Fault?

I AM apt to think, said he, that very few of those who are punish'd for their *Incredulity*, can be said to be Sufferers for their *Weakness*.

TAKING it for granted then, reply'd I, that *Simplicity* and *Weakness* is more the Character of the *Credulous* than of the *Unbelieving*; yet I see not, but that even this way still we are as liable to suffer by our *Weakness*, as in the contrary Case by an over-refin'd *Wit*. For if we cannot command our own Belief, how are we secure against those false Prophets, and their deluding Miracles, of which we have such Warning given us? How are we safe from Heresy and false Religion? *Credulity* being that which delivers us up to all Impostures of this sort, and which  
actually



Part 2. actually at this day holds the *Pagan* and *Mahometan* World in Error and blind Superstition. Either therefore there is no Punishment due to wrong Belief, because we *cannot* believe as we will our-selves; or if we *can*, why shou'd we not promise *never to believe amiss*? Now in respect of Miracles to come, the surest way never to believe *amiss*, is never to believe *at all*. For being satisfy'd of the Truth of our Religion by past Miracles, so as to need no other to confirm us; the Belief of new may often do us harm, but can never do us good. Therefore as the truest Mark of a believing Christian is to seek after no Sign or Miracle to come; so the safest Station in Christianity is his who can be mov'd by nothing of this kind, and is thus Miracle-proof. For if the *Miracle* be on the side of his Faith, 'tis superfluous, and he needs it not; if against his Faith, let it be as great as possible, he will never regard it in the least, or believe it any other than Imposture, tho coming from an Angel. So that with all that *Incredulity* for which you reproach me so severely, I take my-self to be still the better and more Orthodox Christian. At least I am more sure of continuing so than you, who with your Credulity may be impos'd upon by such as are far short of *Angels*. For having this preparatory Disposition, 'tis odds you may come in time to believe Miracles

Traces in any of the different *Sects*, who, Sect. 5.  
we know, all pretend to them. I am per-  
suaded therefore, that the best Maxim to  
go by, is that common one, "That *Mira-  
cles are ceas'd*:" And I am ready to de-  
fend this Opinion of mine to be the most  
probable in it-self, as well as most futable  
to Christianity.

THIS Question, upon further Debate,  
happen'd to divide our *two* Companions.  
For the elderly Gentleman, my Antago-  
nist, maintain'd, "That the giving up of  
"Miracles for the time present, wou'd be  
"of great advantage to the Atheists."  
The younger Gentleman, his Companion,  
question'd, "Whether the allowing 'em  
"might not be of as great advantage to  
"the Enthusiasts and Sectarys, against  
"the National Church: This of the two  
"being the greatest Danger (he thought)  
"both to Religion and the State." He  
was resolv'd, therefore, for the future to  
be as cautious in examining these modern  
*Miracles*, as he had before been eager in  
seeking 'em. He told us very pleasantly  
what an Adventurer he had been of that  
kind; and on how many Partys he had  
been engag'd, with a sort of People who  
were always on the hot Scent of some  
new *Prodigy* or *Apparition*, some upstart  
*Revelation* or *Prophecy*. This, he thought,  
was

Part 2. was true *Fanaticism Errant*. He had enough of this Visionary Chace, and would ramble no more in blind Corners of the World, as he had been formerly accustom'd, in Ghostly Company of Spirit-hunters, Witchfinders, and Layers-out for Hellish Storys and Diabolical Transactions. There was no need, he thought, of such Intelligences from Hell, to prove the Power of Heaven, and Being of a God. And now at last he began to see the Ridicule of laying such a stress on these Matters: As if a Providence depended on them, and Religion were at stake, when any of these wild Fears were question'd. He was sensible there were many good Christians who made themselves strong Partisans in this Cause; tho he could not avoid wondring at it, now he began to consider, and look back.

THE HEATHENS, he said, who wanted Scripture, might have recourse to Miracles: And Providence perhaps had allow'd them their Oracles and Prodigys, as an imperfect kind of Revelation. The JEWS too, for their hard Heart, and harder Understanding, had this allowance; when stubbornly they ask'd for Signs and Wonders. But CHRISTIANS, for their parts, had a far better and truer Revelation; they had their plainer Oracles, a more rational Law, and clearer Scripture, carrying its own Force, and withal so well



well attested, as to admit of no dispute. Sect. 5.  
 And were I, continu'd he, to assign the  
 exact time when Miracles probably might  
 first have ceas'd, I shou'd be tempted to  
 fancy it was when *Sacred Writ* took place,  
 and was compleated.

THIS is Fancy indeed (reply'd the *Miracles*  
 grave Gentleman) and a very dangerous *past,*  
 one to that Scripture you pretend is of it- *present.*  
 self so well attested. The Attestation of  
 Men dead and gone, in behalf of Mira-  
 cles past and at an end, can never surely  
 be of equal force with Miracles present.  
 And of these, I maintain, there are never  
 wanting a Number sufficient in the World  
 to warrant a *Divine Existence*. If there  
 were no Miracles now-a-days, the World  
 wou'd be apt to think there never were  
 any. The present must answer for the Cre-  
 dibility of the past. This is "GOD wit- *Human*  
 nessing for himself;" not "Men for GOD" *Testimony.*  
 For who shall witness for Men, if in the  
 Case of Religion they have no Testimony  
 from Heaven in their behalf?

WHAT it is may make the Report of  
 Men credible (said the younger Gentle-  
 man) is another Question. But for mere  
 Miracles, it seems to me, they cannot be  
 properly said "To witness either for  
 GOD or Men." For who shall witness  
 for the *Miracles* themselves? And what  
 tho



Part 2. tho they are ever so certain? What Security have we, that they are not acted by DEMONS? What Proof that they are not wrought by *Magick*? In short, "What Trust is there to any thing above, or below, if the Signs are only of *Power*, and not of *Goodness*?"

AND are you so far improv'd then, reply'd the severe Companion, under your new *Sceptical* Master (pointing to Me) that you can thus readily discard all Miracles, as useless?—

THE young Gentleman, I saw, was somewhat daunted with this rough Usage of his Friend; who was going on still with his *Invective*. Nay then (said I, interposing) 'tis I who am to answer for this young Gentleman, whom you make to be my Disciple. And since his Modesty, I see, will not allow him to pursue what he has so handsomly begun, I will endeavour it my-self, if he will give me leave.

THE young Gentleman assented; and I went on, representing his fair Intention of establishing in the first place a rational and just Foundation for *our Faith*; so as to vindicate it from the Reproach of having no immediate Miracles to support it. He wou'd have done this (I said) undoubtedly,

doubtedly, by shewing how good Proof Sect. 5. we had already for our *Sacred Oracles*, from the Testimony of *the Dead*; whose Characters and Lives might answer for them, as to the Truth of what they reported to us from God. This, however, was by no means "*Witnessing for GOD*," as the zealous Gentleman had hastily express'd himself. For this was above the Reach either of Men, or Miracles. Nor cou'd God witness *for himself*, or assert his Being any other way to Men, than "By <sup>Divine</sup> <sup>Testimony.</sup> revealing himself to their Reason, appealing to their Judgment, and submitting his Ways to their Censure, and cool Deliberation." The Contemplation of the Universe, its Laws and Government, was (I aver'd) the only means which cou'd establish the *sound Belief* of a DEITY. For what tho innumerable *Miracles* from every part assail'd the Sense, and gave the trembling Soul no respite? What tho the Sky shou'd suddenly open, and all kinds of Prodigys appear, Voices be heard, or Characters read? What wou'd this evince more than "That there were *certain POWERS* cou'd do all this?" But "*What POWERS*; Whether *One*, or *more*; Whether *Superiour*, or *Subaltern*; *Mortal*, or *Immortal*; *Wise*, or *Foolish*; *Just*, or *Unjust*; *Good*, or *Bad*;" this wou'd still remain a Mystery: as wou'd the true Intention, the Infallibility or Certainty

Part 2. tainty of whatever *these* POWERS asserted. Their Word could not be taken in their own Case. They might silence Men indeed, but not convince them: since "POWER can never serve as Proof for \* *Goodness*; and GOODNESS is the only Pledg of *Truth*." By GOODNESS alone, *Trust* is created. By GOODNESS *superiour* POWERS may win Belief. They must allow their Works to be examin'd, their Actions criticiz'd: And thus, *thus* only, they may be confided in; "When by repeated Marks their *Benevolence* is prov'd, and their *Character* of *Sincerity* and *Truth* establish'd." To whom therefore the Laws of this Universe and its Government appear just and uniform; to him they speak the Government of one JUST-ONE; to him they *reveal* and witness a GOD: and laying in him the Foundation of this *first* Faith, they fit him for a † *subsequent* One. He can then hear-ken to *Historical Revelation*: and is then fitted (and not till then) for the Reception of any *Message* or miraculous *Notice* from Above; where he knows beforehand all is just and true. But this, no Power of Miracles, nor any Power besides his REASON, can make him know, or apprehend.

Revela-  
tion.

\* VOL. I. p. 94. And VOL. III. p. 114.

† VOL. I. p. 298. And in this Volume, p. 269.

BUT

BUT now, continu'd I, since I have been thus long *the Defendant* only; I am resolv'd to take up *Offensive Arms*, and be Aggressor in my turn; provided THEOCLES be not angry with me for borrowing Ground from his Hypothesis.

WHATEVER you borrow of his, reply'd my Antagonist, you are pretty sure of spoiling it: And as it passes thro your hands, you had best beware lest you seem rather to reflect on *Him* than *Me*.

I'LL venture it, said I; whilst I maintain that most of those Maxims you build upon, are fit only to betray your own Cause. For whilst you are labouring to unhinge Nature; whilst you are searching Heaven and Earth for Prodigys, and studying how to *miraculize* every thing; you bring Confusion on the World, you break its Uniformity, and destroy that admirable Simplicity of Order from whence the ONE infinite and perfect Principle is known. Perpetual Strifes, Convulsions, Violences, Breach of Laws, Variation and Unsteadiness of Order, shew either no Controul, or several uncontroul'd and un-subordinate Powers in Nature. We have before our eyes either the *Chaos* and *Atoms* of the ATHEISTS, or the *Magick* and

*Atheism  
from Su-  
perstition.*



Part 2. *Demons* of the POLYTHEISTS. Yet is this tumultuous System of the Universe asserted with the highest Zeal by some who wou'd maintain a DEITY. This is that Face of Things, and these the Features by which they represent *Divinity*. Hither the Eyes of our more inquisitive and ingenuous Youth are turn'd with care, lest they see any thing otherwise than in this perplex'd and amazing View. As if *Atheism* were the most natural Inference which cou'd be drawn from a regular and orderly State of Things! But after all this mangling and disfigurement of *Nature*; If it happens (as oft it does) that the amaz'd Disciple coming to himself, and searching leisurely into *Nature's* Ways, finds more of *Order*, *Uniformity*, and *Constancy* in Things than he suspected; He is of course driven into *Atheism*: And this merely by the Impressions he receiv'd from that preposterous System, which taught him to seek for DEITY in *Confusion*, and to discover PROVIDENCE in an *irregular disjointed World*.

AND when you, reply'd he, with your newly-espous'd System, have brought All things to be as *uniform, plain, regular, and simple*, as you cou'd wish; I suppose you will send your Disciple to seek for DEITY in *Mechanism*; that is to say, in some exquisite System of *self-govern'd Matter*.  
For

For what else is it you Naturalists make of Sect. 5.  
the World, than a mere *Machine* ?

NOTHING else, reply'd I, if to the Machine you allow a *Mind*. For in this case 'tis not a *Self-govern'd*, but a *God-govern'd Machine*.

AND what are the Tokens, said he, which shou'd convince us ? What Signs shou'd this dumb *Machine* give of its being thus govern'd ?

THE present, reply'd I, are sufficient. It cannot possibly give stronger Signs of Life and steady Thought. Compare *our own Machines* with this *great-ONE* ; and see, Whether by their Order, Management and Motions, they betoken either so perfect a Life, or so consummate an Intelligence. The One is regular, steady, permanent ; the *other* are irregular, variable, inconstant. In *One* there are the Marks of Wisdom and Determination ; in the other, of Whimsy and Conceit : In one there appears Judgment ; in the other, Fancy only : In one, Will ; in the other, Caprice : In one, Truth, Certainty, Knowledg ; in the other, Error, Folly, and Madness. — But to be convinc'd there is something Above, which thinks and acts, we want, it seems, the *latter* of these Signs ; as supposing there can be no

Y 2                      Thought

Part 2. Thought or Intelligence beside what is like *our own*. We sicken and grow weary with the orderly and regular Course of Things. Periods, and stated Laws, and Revolutions just and proportionable, work not upon us, nor win our Admiration. We must have Riddles, Prodigys, Matter for Surprize and Horrour! By Harmony, Order and Concord, we are made *Atheists*: By Irregularity and Discord, *we are convinc'd of DEITY*! "The World is  
 " mere Accident, if it proceed in Course;  
 " but an Effect of Wisdom, if it runs  
 " mad!"

*Atheism  
 from Su-  
 perstition.*

THUS I took upon me the part of a sound THEIST, whilst I endeavour'd to refute my Antagonist, and shew that his Principles favour'd *Atheism*. The zealous Gentleman took high offence: And we continu'd debating warmly, till late at night. But THEOCLES was Moderator: And we retir'd at last to our Repose, all calm and friendly. However, I was not a little rejoic'd to hear that our Companions were to go away early the next Morning, and leave THEOCLES to me alone.

FOR now (PALEMON!) that Morning was approaching, for which I so much long'd. What your Longing may prove,  
 I

I may have reason to fear. You have had Sect. 5. enough, one wou'd think, to turn the edge of your Curiosity in this kind. Can it be imagin'd, that after the Recital of *Two* such Days already past, you can with patience hear of *Another* yet to come, more Philosophical than either?—But you have made me promise; and now, whate'er it cost, take it you must, as follows.

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## PART III.

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### PHILOCLES to PALEMON.

**I**T was yet deep Night (as I imagin'd) when I wak'd with the noise of People up in the House. I call'd to know the matter; and was told that THEOCLES had a little before parted with his Friends; after which he went out to take his Morning-Walk, but wou'd return (they thought) pretty soon: For so he had left word; and that no-body in the mean time shou'd disturb my Rest.

THIS was Disturbance sufficient, when I heard it. I presently got up; and finding it light enough to see the Hill, which was at a little distance from the House, I soon got thither; and, at the foot of it, overtook THEOCLES; to whom I complain'd of his Unkindness. For I was not certainly (I told him) so effeminate and weak a *Friend*, as to deserve that he shou'd  
treat

treat me like a *Woman*: Nor had I shown Sect. 1.  
 such an Aversion to his Manners or Con-  
 versation, as to be thought fitter for the  
 dull Luxury of a soft Bed and Ease, than  
 for Business, Recreation, or Study with an  
 early Friend. He had no other way there-  
 fore of making me amends, than by allow-  
 ing me henceforward to be a Party with  
 him in his *serious Thoughts*, as he saw I was  
 resolv'd to be in his *Hours* and *Exercises* of  
 this sort.

YOU have forgot then, said THEO-  
 CLES, the Assignment you had yesterday  
 with the *Silvan NYMPHS* at this Place  
 and Hour?

No, truly, said I: For,  
 as you see, I am come punctually to the  
 Place appointed. But I never expected  
 you shou'd have come hither without  
 me.

Nay then, said THEOCLES,  
 there's hope you may in time become a  
 Lover with me: for you already begin to  
 shew *Jealousy*. How little did I think  
 these NYMPHS cou'd raise that Passion in  
 you?

Truly, said I, for the *Nymphs*  
 you mention, I know little of 'em as yet.  
 My Jealousy and Love regard *You* only.  
 I was afraid you had a mind to escape  
 me. But now that I am again in posses-  
 sion of you, I want no *Nymph* to make me  
 happy herè; unless it were perhaps to join  
 Forces against you, in the manner your  
 belov'd Poet makes the *Nymph ÆGLE*

Part 3. join with his two Youths, in forcing the  
 ~~~~~ God SILENUS to sing to 'em.


I DARE trust your Gallantry, reply'd
 THEOCLES, that if you had such fair
 Company as you speak of, you wou'd
 otherwise bestow your time than in an
 Adventure of *Philosophy*.—But do you
 expect I shou'd imitate the Poet's God
 you mention'd, and sing “ The Rise of
 “ Things from Atoms; the Birth of Or-
 “ der from Confusion; and the Origin of
 “ *Union, Harmony, and Concord*, from the
 “ sole Powers of CHAOS, and blind
 “ *Chance?*” The Song indeed was fitted
 to the God. For what cou'd better sute
 his jolly Character, than such a drunken
 Creation; which he lov'd often to cele-
 brate, by acting it to the life? But even
 this Song was too harmonious for the
 Night's Debauch. Well has our Poet
 made it of the Morning, when the God
 was fresh: For hardly shou'd we be
 brought ever to believe that such harmo-
 nious Numbers cou'd arise from a mere
Chaos of the Mind. But we must hear
 our Poet speaking in the Mouth of some
 soberer *Demi-God* or *Hero*. He then pre-
 sents us with a different Principle of
 Things, and in a more proper Order of
 Precedency, gives *Thought* the upper hand.
 He makes MIND originally to have go-
 vern'd Body; not BODY Mind: For this
 had

had been a CHAOS everlasting, and must Sect. 1.
have kept all things in a Chaos-State to
this day, and for ever, had it ever been.
But,

*The active MIND, infus'd thro all the
Space,
Unites and mingles with the mighty Mass:
Hence Men and Beasts.—*

HERE, PHILOCLES, we shall find
our *Sovereign Genius*; if we can charm
the *Genius* of the Place (more chaste and
sober than your SILENUS) to inspire us
with a truer Song of Nature, teach us
some celestial Hymn, and make us feel
Divinity present in these solemn Places of
Retreat.

HASTE then, I conjure you, said I,
good THEOCLES, and stop not one mo-
ment for any Ceremony or Rite. For
well I see, methinks, that without any
such Preparation, some *Divinity* has ap-
proach'd us, and already moves in you.
We are come to the sacred Groves of the
Hamadryads, which formerly were said
to render Oracles. We are on the most
beautiful part of the Hill; and the Sun,
now ready to rise, draws off the Curtain
of Night, and shews us the open Scene
of Nature in the Plains below. Begin:
For now I know you are full of those Di-
vine

Part 3.  vine Thoughts which meet you ever in this *Solitude*. Give 'em but Voice and Accents: You may be still as much *alone* as you are us'd, and take no more notice of me than if I were absent.

JUST as I had said this, he turn'd away his Eyes from me, musing a while by himself; and soon afterwards, stretching out his Hand, as pointing to the Objects round him, he began.

Meditation.

“ YE Fields and Woods, my Refuge
 “ from the toilsom World of Business, receive me in your quiet Sanctuaries, and
 “ favour my Retreat and thoughtful Solitude.—Ye verdant Plains, how gladly I salute ye!—Hail all ye blissful
 “ Mansions! Known Seats! Delightful
 “ Prospects! Majestick Beautys of this
 “ Earth, and all ye Rural Powers and
 “ Graces!—Bless'd be ye chaste Abodes
 “ of happiest Mortals, who here in peaceful Innocence enjoy a Life unenvy'd,
 “ tho Divine; whilst with its bless'd Tranquillity it affords a happy Leisure and
 “ Retreat for Man; who, made for Contemplation, and to search his own and
 “ other Natures, may here best meditate
 “ the Cause of Things; and plac'd amidst
 “ the various Scenes of Nature, may nearer
 “ view her Works;

“ O

“ O G L O R I O U S *Nature*! supremely
 “ Fair, and sovereignly Good! All-lov-
 “ ing and All-lovely, All-divine! Whose
 “ Looks are so becoming, and of such
 “ infinite Grace; whose Study brings
 “ such Wisdom, and whose Contempla-
 “ tion such Delight; whose every single
 “ Work affords an ampler Scene, and is
 “ a nobler Spectacle than all which ever
 “ Art presented!—O mighty *Nature*!
 “ Wise Substitute of *Providence*! impow-
 “ er’d *Creatress*! Or Thou empowering
 “ D E I T Y, Supreme Creator! Thee I in-
 “ voke, and Thee alone adore. To thee
 “ this Solitude, this Place, these Rural
 “ Meditations are sacred; whilst thus in-
 “ spir’d with Harmony of Thought, tho
 “ unconfin’d by Words, and in loose Num-
 “ bers, I sing of Nature’s Order in crea-
 “ ted Beings, and celebrate the Beautys
 “ which resolve in Thee, the Source
 “ and Principle of all Beauty and Per-
 “ fection.

“ T H Y Being is boundless, unsearch-
 “ able, impenetrable. In thy Immensity
 “ all Thought is lost; Fancy gives o’er its
 “ Flight: and weary’d Imagination spends
 “ it-self in vain; finding no Coast nor Li-
 “ mit of this Ocean, nor, in the widest
 “ Tract thro which it soars, one Point
 “ yet nearer the Circumference than the
 “ first

Part 3.
Meditation.

“ first Center whence it parted.—Thus
 “ having oft essay’d, thus fally’d forth in-
 “ to the wide *Expanse*, when I return again
 “ within *My-self*, struck with the Sense of
 “ this so narrow Being, and of the Fulness
 “ of that Immense-one; I dare no more
 “ behold the amazing Depths, nor sound
 “ the Abyfs of DEITY.—

“ YET since by Thee (O *Sovereign*
 “ MIND!) I have been form’d such as I
 “ am, intelligent and rational; since the
 “ peculiar Dignity of my Nature is to
 “ know and contemplate Thee; permit
 “ that with due Freedom I exert those Fa-
 “ cultys with which thou hast adorn’d
 “ me. Bear with my ventrous and bold
 “ Approach. And since nor vain Curiosi-
 “ ty, nor fond Conceit, nor Love of ought
 “ save Thee alone, inspires me with such
 “ Thoughts as these, be thou my Assistant,
 “ and guide me in this Pursuit; whilst I
 “ venture thus to tread the Labyrinth of
 “ wide Nature, and endeavour to trace
 “ thee in thy Works.”—

HERE he stop’d short, and starting,
 as out of a Dream; Now, PHILOCLES,
 said he, inform me, How have I ap-
 pear’d to you in my Fit? Seem’d it a
 sensible kind of Madness, like those Trans-
 ports

ports which are permitted to our *Poets*? Sect. I.
or was it downright Raving?

I ONLY wish, said I, that you had been a little stronger in your Transport, to have proceeded as you began, without ever minding me. For I was beginning to see Wonders in that *Nature* you taught me, and was coming to know the Hand of your *Divine Artificer*. But if you stop here, I shall lose the Enjoyment of the pleasing Vision. And already I begin to find a thousand Difficultys in fancying such a *Universal Genius* as you describe.

WHY, said he, is there any difficulty *Unity*. in fancying the Universe to be *One Intire Thing*? Can one otherwise think of it, by what is visible, than that All hangs together, as of a *Piece*? Grant it: And what follows? Only this; that if it may indeed be said of the World, "That it is simply *One*," there shou'd be something belonging to it which makes it *One*. As how? No otherwise than as you may observe in every thing. For to instance in what we see before us; I know you look upon the *Trees* of this vast Wood to be different from one another: And this tall *Oak*, the noblest of the Company, as it is by it-self a different thing from all its Fellows of the Wood, so with its own Wood of numerous spreading

Part 3. ing Branches (which seem *so many different*
Unity. TREES) 'tis still, I suppose, *one and the*
self-same TREE. Now shou'd you, as a
 mere Caviller, and not as a fair *Sceptick*,
 tell me that if a Figure of Wax, or any o-
 ther Matter, were cast in the exact Shape
 and Colours of this Tree, and temper'd,
 if possible, to the same kind of Substance,
 it might therefore possibly be a *real Tree*
 of the same Kind or Species; I wou'd
 have done with you, and reason no longer.
 But if you question'd me fairly, and de-
 sir'd I shou'd satisfy you what I thought it
 was which made this *Oneness* or *Sameness*
 in the Tree or any other Plant; or by
 what it differ'd from the waxen Figure,
 or from any such Figure accidentally made,
 either in the Clouds, or on the Sand by
 the Sea-shore; I shou'd tell you, that nei-
 ther the *Wax*, nor *Sand*, nor *Cloud* thus
 piec'd together by our Hand or Fancy, had
 any real relation within themselves, or had
 any Nature by which they corresponded
 any more in that near Situation of Parts,
 than if scatter'd ever so far asunder. But
 this I shou'd affirm, " That wherever
 " there was such a *Sympathizing of Parts*,
 " as we saw here, in our *real TREE*;
 " Wherever there was such a plain Con-
 " currence *in one common End*, and to the
 " Support, Nourishment, and Propaga-
 " tion of so fair a *Form*; we cou'd not be
 " mistaken in saying there was a peculiar
 " *Nature*

“ *Nature* belonging to this *Form*, and com- Sect. 1.
 “ mon to it with others of the same
 “ kind.” By virtue of this, our Tree is
 a real Tree ; lives, flourishes, and is still
One and the same ; even when by Vegeta-
 tion and Change of Substance, not one
 Particle in it remains *the same*.

AT this rate indeed, said I, you have
 found a way to make very adorable Places
 of these *Silvan* Habitations. For besides
 the living *Genius* of each Place, the Woods
 too, which, by your account, are anima-
 ted, have their *Hamadryads*, no doubt,
 and the Springs and Rivulets their *Nymphs*
 in store belonging to 'em : And these too,
 by what I can apprehend, of immaterial
 and immortal Substances.

We injure 'em then, reply'd THEO-
 CLES, to say “ *they belong to these Trees* ;”
 and not rather “ *these Trees to them*.”
 But as for their *Immortality*, let them look
 to it themselves. I only know that both
theirs and all other *Natures* must for their
 Duration depend alone on *that Nature* on
 which the World depends: And that eve-
 ry *Genius* else must be subordinate to that
One good GENIUS, whom I wou'd wil-
 lingly persuade you to think *belonging to*
this World, according to our present way
 of speaking.

LEAVING,

Part 3.

Personality.

Self.

LEAVING, therefore, these Trees, continu'd he, to personate themselves the best they can, let us examine this thing of *Personality* between you and me; and consider how you, PHILOCLES, are *You*, and I'm *My-self*. For that there is a Sympathy of Parts in these Figures of ours, other than in those of *Marble* form'd by a PHIDIAS or PRAXITELES; Sense, I believe, will teach us. And yet that our own *Marble*, or *Stuff* (whate'er it be, of which we are compos'd) wears out in seven, or, at the longest, in twice seven Years, the meanest Anatomist can tell us. Now where, I beseech you, will that same *One* be found at last, supposing it to lie in the *Stuff* it-self, or any part of it? For when that is wholly spent, and not one Particle of it left, we are *Our-selves* still as much as before.

WHAT you Philosophers are, reply'd I, may be hard perhaps to determine: But for the rest of Mankind, I dare affirm, that few are so long themselves as *half* seven years. 'Tis good fortune if a Man be *one and the same* only for a day or two. A Year makes more Revolutions than can be number'd.

TRUE, said he: But tho this may happen to a Man, and chiefly to one whose
contrary

contrary Vices set him at odds so often Sect. I.
 with himself; yet when he comes to suffer, or be punish'd for those Vices, he
 finds himself, if I mistake not, still *one*
and the same. And you (PHILOCLEES!)
 who, tho you disown Philosophy, are yet
 so true a Profelyte to *Pyrrhonism*; shou'd
 you at last, feeling the Power of the GE-
 NIUS I preach, be wrought upon to own
 the Divine Hypothesis, and from this new Identity.
 Turn of Thought admit a total Change
 in all your Principles and Opinions; yet
 wou'd you be still the self-same PHILO-
 CLES: tho better yet, if you will take
 my Judgment, than the present-one, as
 much as I love and value him. You see
 therefore, there is a strange Simplicity in
 this YOU and ME, that in reality they
 shou'd be still *one and the same*, when nei-
 ther *one* Atom of Body, *one* Passion, nor
one Thought remains the same. And for
 that poor Endeavour of making out this
Sameness or *Identity* of Being, from some
 self-same Matter, or Particle of Matter, Matter.
 suppos'd to remain with us when all be-
 sides is chang'd; this is by so much the
 more contemptible, as that *Matter* it-self
 is not really capable of such Simplicity.
 For I dare answer, you will allow this
 You and Me to be each of us simply and in-
 dividually *One*, better than you can allow
 the same to any thing of mere Matter;
 unless quitting your Inclination for *Scep-*
Vol. 2. Z *ticism*,

Part 3. *ticism*, you fall so in love with the Notion of an ATOM, as to find it full as intelligible and certain to you, as that You are YOUR-SELF.

BUT whatever, continu'd THEOCLES, be suppos'd of *uncompounded Matter* (a Thing, at best, pretty difficult to conceive) yet being compounded, and put together in a certain number of such Parts as unite and conspire in these Frames of ours, and others like them; if it can present us with so many innumerable Instances of particular Forms, who share this simple Principle, by which they are really *One*, live, act, and have a *Nature* or *Genius* peculiar to themselves, and provident for their own Welfare; how shall we at the same time overlook this in the *Whole*, and deny the Great and General-ONE of the World? How can we be so unnatural as to disown Divine Nature, our common Parent, and refuse to recognize the *Universal* and *Sovereign* GENIUS?

Form.
A Genius.
The Supreme One.

SOVEREIGNS, said I, require no Notice to be taken of 'em, when they pass *incognito*, nor no *Homage* where they appear not in *due Form*. We may even have reason to presume they shou'd be displeas'd with us for being too officious, in endeavouring to discover them, when they keep themselves either wholly invisible, or in

in very dark disguise. As for the *Notice* Sect. 1. we take of these *invisible Powers* in the common way of our Religion, we have our *visible* Sovereigns to answer for us. Our lawful Superiours teach us what we are to *own*, and to *perform*, in Worship. And we are dutiful in complying with them, and following their Example. But in a philosophical way, I find no warrant for our being such earnest Recognizers of a controverted Title. However it be, you must allow one at least to understand the Controversy, and know the Nature of these *Powers* describ'd. May one not inquire, "What *Substances* they are of? " whether *material* or *immaterial*?"

Substance,
Material,
Immaterial.

MAY one not, on the other hand, reply'd THEOCLES, inquire as well, "What *Substance*, or Which of these two *Substances* you count your real and proper *SELF*." Or wou'd you rather be *no Substance*, but chuse to call your-self a *Mode* or *Accident*?

TRULY, said I, as accidental as my Life may be, or as that random Humour is, which governs it; I know nothing, after all, so *real* or *substantial* as MY-SELF. Therefore if there be that Thing you call a *Substance*, I take for granted I am one. But for any thing further relating to this Question, you know my

Part 3. *Sceptick Principles* : I determine neither way.

ALLOW me then, reply'd he (good PHILOCLES!) the same Privilege of *Scepticism* in this respect; since it concerns not the Affair before us, Which way we determine, or Whether we come to any Determination at all in this point. For be the Difficulty ever so great; it stands the same, you may perceive, against *your own Being*, as against *that* which I am pretending to convince you of. You may raise what Objections you please on either hand; and your Dilemma may be of notable force against the manner of such a supreme Being's Existence. But after you have done all, you will bring the same Dilemma home to you, and be at a loss still about YOUR-SELF. When you have argu'd ever so long upon these Metaphysical Points of *Mode* and *Substance*, and have philosophically concluded from the Difficultys of each Hypothesis, "That there cannot be in Nature such a *Universal-One* as This;" you must conclude, from the same Reasons, "That there cannot be any such *particular-One* as Your-self." But that there is actually such a one as *this latter*, your own Mind, 'tis hop'd, may satisfy you. And of this *Mind* 'tis enough to say, "That it is something which *acts* upon a Body, and has
" some-

Metaphysicals.

A Mind.

“ something *passive* under it, and subject Sect. I.
 “ to it: That it has not only *Body* or mere
 “ *Matter* for its Subject, but in some re-
 “ spect even *it-self* too, and what pro-
 “ ceeds from it: That it superintends and
 “ manages its own *Imaginations, Appearan-*
 “ *ces, Fancys*; correcting, working, and
 “ modelling these, as it finds good; and
 “ adorning and accomplishing, the best it
 “ can, this composite Order of *Body* and
 “ *Understanding*.” Such a *MIND* and
 governing Part, I know there is somewhere
 in the World. Let *PYRRHO*, by the
 help of such another, contradict me, if he
 pleases. We have our several Understand-
 ings and Thoughts, however we came by *Particular*
Minds.
 ’em. Each understands and thinks the
 best he can for his own purpose: He
 for *Himself*; I for another *Self*. And
 who, I beseech you, for *the WHOLE*?
 —No-one? Nothing at all?—The
 World, perhaps, you suppose to be mere *Mind of*
the Whole.
Body: A Mass of *modify’d Matter*. The
Bodys of *Men* are part therefore of this
Body. The *Imaginations, Sensations, Ap-*
prehensions of *Men* are included in this
Body, and inherent in it, produc’d out of
 it, and resum’d again into it; tho’ *the*
Body, it seems, never dreams of it! The
WORLD it-self is never the wiser for all
 the Wit and Wisdom it breeds! It has
 no Apprehension at all of what is doing;
 No Thought kept to *it-self*, for *its own*
Z 3
proper

Part 3. proper use, or purpose ; Not a single Imagination or Reflection, by which to discover or be conscious of the manifold Imaginations and Inventions which it sets a-foot, and deals abroad with such an open hand ! The goodly Bulk so prolifick, kind, and yielding for every-one else, has nothing left at last for its own share ; having unhappily lavish'd all away ! — By what Chance I wou'd fain understand. “ How ? “ or by what necessity ? — Who gives the “ Law ? — Who orders and distributes “ thus ? ”

Nature.

NATURE, say you.

And what is Nature ? Is *It* Sense ? Is *It* a Person ? Has *She* Reason or Understanding ? No. Who then understands for her, or is interested or concern'd in her behalf ? No-one ; not a Soul : But *Every one for himself.*

COME on then. Let us hear further. Is not this *Nature* still a SELF ? Or, tell me, I beseech you, How are *You one* ? By what *Token* ? or by virtue of *What* ? “ By a Principle which joins certain “ Parts, and which thinks and acts consonantly for the Use and Purpose of “ those Parts.” Say, therefore, What is your whole System a Part of ? Or is it, indeed, no Part, but a *Whole, by it-self*, absolute, independent, and unrelated to any thing besides ? If it be indeed a Part, and really *related* ; to what else, I beseech

beseech you, than to *the Whole of Na-* Sect. I.
 TURE? Is there then such a *uniting Prin-*
ciple in NATURE? If so, how are you ^{Nature,}
 then a Self, and Nature not so? How ^{subject to}
 have you something to understand and act ^{a Mind.}
 for you, and NATURE, who gave this
 Understanding, nothing at all to under-
 stand for her, advise her, or help her out
 (poor Being!) on any occasion, whatever
 Necessity she may be in? Has the WORLD
 such ill fortune *in the main?* Are there so
 many *particular* understanding active Prin-
 ciples every-where? And is there No-
 thing, at last, which thinks, acts, or un-
 derstands for *All?* Nothing which admi-
 nisters or looks after *All?*

No (says one of a modern Hypothesis) ^{Contrary}
 for the WORLD was from Eternity, as ^{Belief.}
 you see it; and is no more than barely
 what you see: "*Matter modify'd; a Lump*
" in motion, with here and there a Thought,
" or scatter'd Portion of dissoluble Intelli-
" gence."—No (says one of an antienter
 Hypothesis) For the World was once
 without any Intelligence or Thought at
 all; "*Mere Matter, Chaos, and a Play of* ^{Two sorts.}
" Atoms; till Thought, by Chance, came
" into play, and made up a Harmony
" which was never design'd, or thought
" of."—Admirable Conceit!—Believe ^{Faith of}
 it who can. For my own share (thank ^{Atheism.}
 Providence) I have a MIND in my
 Z 4 possession,

Part 3. possession, which serves, such as it is, to keep my Body and its Affections, my Passions, Appetites, Imaginations, Fancys, and the rest, in tolerable *Harmony* and *Order*. But *the Order of the UNIVERSE*, I am persuaded still, is much the better of the two. Let *EPICURUS*, if he please, think his *the better*; and believing no *Genius* or *Wisdom* above his own, inform us by what *Chance* 'twas dealt him, and how *Atoms* came to be so wise.

Faith of
Theism.

IN fine, continu'd *THEOCLES* (raising his Voice and Action) being thus, even by *Scepticism* it-self, convinc'd the more still of my own Being, and of this *Self* of mine,
 “ That 'tis a *real Self*, drawn out, and
 “ copy'd from another principal and *original SELF* (the *Great-one* of the World)
 I endeavour to be really *one* with It, and conformable to It, as far as I am able. I consider, That as there is *one* general Mass, *one* Body of the Whole; so to this Body there is *an Order*, to this *Order*, a *MIND*: That to this *general MIND* each *particular-one* must have relation; as being of like Substance (as much as we can understand of *Substance*) alike active upon Body, original to Motion and Order; alike simple, uncompounded, individual; of like Energy, Effect, and Operation; and more like still, if it co-operates with It to general Good, and strives *to will* according

according to that best of *Wills*. So that Sect. 1.
 it cannot surely but seem natural, "That
 "the *particular* MIND shou'd seek its
 "Happiness in conformity with the *gene-*
 "ral-one, and endeavour to resemble it
 "in its highest Simplicity and Excel-
 "lence."

THEREFORE, Now, said I, good
 THEOCLES, be once against the *Enthu-*
siaſt; and let me hear a-new that Divine
 Song with which I was lately charm'd. I
 am already got over my Qualm, and begin
 better than ever to fancy such a *Nature* as
 you speak of; insomuch that I find my-
 self mightily in its Interest, and concern'd
 that all shou'd go happily and well with
 it. Tho at the rate it often runs, I can
 scarce help being in some pain on its ac-
 count.

FEAR not, my Friend, reply'd he. For *Energy of*
 know that every *particular* NATURE *Nature.*
 certainly and constantly produces what is
 good to it self; unless something *foreign*
 disturbs or hinders it, either by over-
 powering and corrupting it *within*, or by
 Violence *from without*. Thus *Nature* in
 the Patient struggles to the last, and strives
 to throw off the Distemper. Thus even
 in these Plants we see round us, every
 par-

Part 3. *particular* NATURE thrives, and attains its Perfection, if nothing from *without* obstructs it, nor any thing *foreign* has already impair'd or wounded it: And even in this case, it does its utmost still to redeem it-self. What are all Weaknesses, Distortions, Sickneses, imperfect Births, and the seeming Contradictions and Perversitys of Nature, other than of this sort? And how ignorant must one be of all natural Causes and Operations, to think that any of these Disorders happen by a Miscarriage of the *particular Nature*, and not by the Force of some *foreign Nature* which over-powers it? If therefore every *particular Nature* be thus constantly and unerringly *true* to it-self, and certain to produce only what is good for it-self, and conducing to its own right State; shall not the *general-one*, The NATURE of the *Whole*, do full as much? Shall *That* alone miscarry or fail? Or is there any thing *foreign* which shou'd at any time do violence upon It, or force It out of its natural way? If not, then all It produces is to its own advantage and good; the *Good* of *All* in general: And what is for the good of all in general, is *Just* and *Good*.

Distem-
pers.

General
Good.

'Tis so, said I, I confess.

THEN you ought to rest satisfy'd, reply'd he; and not only so, but be pleas'd
and

and rejoice at what happens, knowing *Sect. 1.*
whence it comes, and to what Perfection it
 contributes. *Resignation.*

BLESS me! said I, THEOCLES, in-
 to what a Superstition are you like to lead
 me! I thought it heretofore the Mark of
 a superstitious Mind, to search for Provi-
 dence in the common Accidents of Life,
 and ascribe to the Divine Power those
 common Disasters and Calamitys which
 Nature has entail'd on Mankind. But
 now, I find, I must place all in general
 to one Account; and viewing things thro
 a kind of Magical Glafs, I am to see the
 worst of *Ills* transform'd to *Good*, and ad-
 mire equally whatever comes from one
 and the same perfect Hand.—But no
 matter; I can surmount all. Go on,
 THEOCLES, and let me advise you in
 my own behalf, that since you have re-
 kindled me, you do not by delaying give
 me time to cool again.

I Wou'd have you know, reply'd he,
 I scorn to take the advantage of a warm
 Fit, and be beholden to Temper or Ima-
 gination for gaining me your Assent.
 Therefore e'er I go yet a step farther, I
 am resolv'd to enter again into cool Rea-
 son with you, and ask, If you admit for
 Proof what I advanc'd yesterday upon
 that

Part 3. that head, "Of a *Universal UNION*,
 "Coherence, or Sympathizing of Things?"

Principle
of Order,

By Force of Probability, said I, you overcame me. Being convinc'd of a Consent and Correspondence in *all* we saw of Things, I consider'd it as *unreasonable* not to allow the same *throughout*!

Why uni-
versal.

UNREASONABLE indeed! reply'd he. For in the infinite *Residue*, were there no Principle of Union; it wou'd seem next to impossible, that things within our Sphere shou'd be consistent, and keep their Order. "For what was infinite, wou'd be *predominant*."
 It seems so.

TELL me then, said he, after this *Union* own'd, how you can refuse to allow the name of Demonstration to the remaining Arguments, which establish the Government of a perfect Mind.

Phenome-
na of Ill,

YOUR Solutions, said I, of the *ill Appearances* are not perfect enough to pass for Demonstration. And whatever seems vicious or imperfect in the Creation, puts a stop to further Conclusions, till the thing be solv'd.

DID you not then, said he, agree with me, when I aver'd that the *Appearances* must

must of necessity stand as they are, and Sect. I.
things seem altogether as imperfect, even ~~~~~
on the Concession of a perfect Supreme
Mind existent?

I did so.

AND is not the same Reason good still?
viz. "That in an Infinity of Things, mu-
"tually relative, a Mind which sees not in-
"finitely, can see nothing fully; and must Whence.
"therefore frequently see that as imperfect,
"which in it-self is really perfect."

The Reason is still good.

ARE the *Appearances*, then, any Ob-
jection to our Hypothesis?

None, whilst they remain *Appearances*
only.

CAN you then prove them to be any
more? For if you cannot, you prove no-
thing. And that it lies on you to prove,
you plainly see: since the *Appearances* do
not only agree with the Hypothesis, but
are a necessary Consequence from it. To
bid Me prove, therefore, in this case, is,
in a manner, the same as to bid me be infi-
nite. For nothing beside what is infinite
can see infinite *Connexions*.

THE Presumption, I must confess, said
I, by this reckoning, is wholly on your
side. Yet still this is only *Presumption*.

TAKE

Part 3.

Demon-
stration.

TAKE *Demonstration* then, said he, if you can endure I shou'd reason thus abstractedly and drily. The *Appearances* of ILL, you say, are not necessarily that ILL they represent to us. I own it.

THEREFORE what they represent may possibly be GOOD. It may.

AND therefore there may possibly be no real ILL in things: but all may be perfectly concurrent to one Interest; the Interest of that Universal ONE. It may be so.

WHY, then, if it may be so (be not surpriz'd) "It follows that it must be so;" on the account of that great Unit, and simple Self-Principle which you have granted in the WHOLE. For whatever is possible in the Whole, the Nature or Mind of the Whole will put in execution, for the Whole's Good: And if it be possible to exclude ILL, It will exclude it. Therefore since notwithstanding the *Appearances*, 'tis possible that ILL may actually be excluded; count upon it, "That actually it is excluded." For nothing merely *passive* can oppose this universally *active* Principle. If any thing
active

active oppose it, 'tis another Principle.
Allow it.

Sect. 1.


Mani-
chæism.

'Tis impossible. For were there in Nature Two or more Principles, either they must agree, or not. If they agree not, all must be Confusion, till one be predominant. If they agree, there must be some natural Reason for their Agreement; and this natural Reason cannot be from Chance, but from some particular Design, Contrivance, or Thought: which brings us up again to ONE Principle, and makes the other two to be subordinate. And thus when we have compar'd each of the Three Opinions, viz. "That there
"is no designing active Principle; That
"there is more than one;" or, "That fi-
"nally there is but ONE:" we shall per-
ceive, that the only consistent Opinion is
the last. And since one or other of these
Opinions must of necessity be true; what
can we determine, other than that the last
is, and must be so, demonstrably? If it
be Demonstration, "That in Three Opi-
"nions, One of which must necessarily be
"true, Two being plainly absurd, the Third
"must be the Truth."

ENOUGH, said I, THEOCLES. My
Doubts are vanish'd. MALICE and
CHANCE (vain Phantoms!) have yielded
to that all-prevalent WISDOM which you
have

Part 3. have establish'd. You are Conqueror in the cool way of *Reason*, and may with Honour now grow warm again, in your *Poetick Vein*. Return therefore, I intreat you, once more, to that *Perfection of Being*; and address your-self to It as before, on our Approaches to these Silvan Scenes, where first It seem'd to inspire you. I shall now no longer be in danger of imagining either *Magick* or *Superstition* in the case; since you invoke no other POWER than that single ONE, which seems so natural.

Meditation.

THUS I continue then, said THEOCLES, addressing my-self, as you would have me, to that *Guardian-DEITY* and *Inspirer*, whom we are to imagine present here; but not *here* only. For, " O Mighty GENIUS! Sole-Animating and Inspiring Power! Author and Subject of these Thoughts! Thy Influence is universal: and in all Things thou art inmost. From Thee depend their secret Springs of Action. Thou mov'st them with an irresistible unweary'd Force, by sacred and inviolable *Laws*, fram'd for the Good of each particular Being; as best may suite with the Perfection, Life, and Vigour of *the Whole*. The vital Principle is widely shar'd, and infinitely vary'd: Dispers'd throughout; nowhere

“ where extinct. All lives : and by Suc- Sect. I.
 “ cession still revives. The Temporary ~~~~~
 “ Beings quit their borrow’d Forms, and
 “ yield their Elementary Substance to
 “ New-Comers. Call’d, in their several
 “ turns, to Life, they view the Light,
 “ and viewing pass ; that others too may
 “ be Spectators of the goodly Scene, and
 “ greater numbers still enjoy the Privilege
 “ of NATURE. Munificent and Great,
 “ she imparts her-self to most ; and makes
 “ the Subjects of her Bounty infinite.
 “ Nought stays her hastning Hand. No
 “ Time nor Substance is lost or un-im-
 “ prov’d. New Forms arise : and when
 “ the old dissolve, the Matter whence
 “ they were compos’d is not left useless,
 “ but wrought with equal Management
 “ and Art, even in *Corruption*, Nature’s
 “ seeming Waste, and vile Abhorrence.
 “ The abject State appears merely as *the*
 “ *Way* or *Passage* to some better. But
 “ cou’d we nearly view it, and with In-
 “ difference, remote from the Antipathy
 “ of Sense ; we then perhaps shou’d highest
 “ raise our Admiration : convinc’d that
 “ even *the Way it-self* was equal to *the*
 “ *End*. Nor can we judg less favourably
 “ of that consummate Art exhibited thro
 “ all the Works of Nature ; since our
 “ weak Eyes, help’d by mechanick Art,
 “ discover in these Works a hidden Scene
 “ of Wonders ; Worlds within Worlds,
 Vol. 2. A a “ of

Part 3. *Meditation.* “ of infinite Minuteness, tho as to Art
 “ still equal to the greatest, and pregnant
 “ with more Wonders than the most discerning Sense, join’d with the greatest
 “ Art, or the acutest Reason, can penetrate or unfold.

“ BUT ’tis in vain for us to search the
 “ bulky Mass of MATTER : seeking to
 “ know its Nature ; how great *the Whole*
 “ it-self, or even how small its *Parts*.

“ IF knowing only some of the Rules
 “ of MOTION, we seek to trace it further, ’tis in vain we follow it into the
 “ Bodys it has reach’d. Our tardy Apprehensions fail us, and can reach nothing beyond the Body it-self, thro
 “ which it is diffus’d. Wonderful *Being* !
 “ (if we may call it so) which Bodys never receive, except from others which
 “ lose it ; nor ever lose, unless by imparting it to others. Even without Change
 “ of Place it has its Force : And Bodys
 “ big with Motion labour to move, yet
 “ stir not ; whilst they express an Energy
 “ beyond our Comprehension.

“ IN vain too we pursue that *Phantom*
 “ TIME, too small, and yet too mighty
 “ for our Grasp ; when shrinking to a
 “ narrow point, it escapes our Hold, or
 “ mocks our scanty Thought by swelling
 “ to

“ to Eternity : an Object unproportion’d Sect. 1.
 “ to our Capacity, as is thy Being, O thou
 “ Antient *Cause* ! older than *Time*, yet
 “ young with fresh Eternity.

“ IN vain we try to fathom the Abyſs
 “ of SPACE, the Seat of thy extensive
 “ Being ; of which no Place is empty, no
 “ Void which is not full.

“ IN vain we labour to underſtand that
 “ Principle of SENSE and THOUGHT,
 “ which ſeeming in us to depend ſo
 “ much on *Motion*, yet differs ſo much
 “ from it, and from *Matter* it-ſelf, as not
 “ to ſuffer us to conceive how Thought
 “ can more reſult from this, than this a-
 “ riſe from Thought. But *Thought* we
 “ own pre-eminent, and confeſs the real-
 “ leſt of Beings ; the only Exiſtence of
 “ which we are made ſure, by being con-
 “ ſcious. All elſe may be only Dream and
 “ Shadow. All which even *Senſe* ſuggeſts
 “ may be deceitful. The SENSE *it-ſelf*
 “ remains ſtill : REASON ſubſiſts : and
 “ THOUGHT maintains its *Eldership* of
 “ Being. Thus are we in a manner con-
 “ ſcious of that *original* and *eternally ex-*
 “ *iſtent* THOUGHT whence we derive
 “ *our own*. And thus the Assurance we
 “ have of the Exiſtence of Beings above
 “ our Senſe, and of THEE (the Great
 “ Exemplar of thy Works) comes from

Part 3.

Meditation.

“ Thee, the ALL-TRUE, and Perfect,
 “ who hast thus communicated Thy-self
 “ more immediately to us, so as in some
 “ manner *to inhabit* within our Souls;
 “ Thou who art *Original SOUL*, diffusive,
 “ vital in all, inspiriting *the Whole*!

“ ALL Nature’s Wonders serve to ex-
 “ cite and perfect this Idea of their *Au-*
 “ *thor*. ’Tis here he suffers us to see, and
 “ even converse with him, in a manner
 “ suitable to our Frailty. How glorious is
 “ it to contemplate Him, in this noblest
 “ of his Works apparent to us, The *System*
 “ of *the bigger World*!—

HERE I must own, ’twas no small
 Comfort to me, to find that, as our Me-
 ditation turn’d, we were likely to get clear
 of an entangling abstruse *Philosophy*. I was
 in hopes THEOCLES, as he proceeded,
 might stick closer to *Nature*, since he was
 now come upon the Borders of our World.
 And here I wou’d willingly have welcom’d
 him, had I thought it safe at present to
 venture the least Interruption.

“ BESIDES the neighbouring Planets
 (continu’d he, in his rapturous Strain)
 “ what Multitudes of *fix’d STARS* did
 “ we see sparkle, not an hour ago, in the
 “ clear Night, which yet had hardly
 “ yielded

“ yielded to the Day? How many others Sect. 1.
 “ are discover’d by the help of Art? Yet
 “ how many remain still, beyond the reach
 “ of our Discovery! Crowded as they
 “ seem, their Distance from each other is
 “ as unmeasurable by Art, as is the Dis-
 “ tance between them and us. Whence
 “ we are naturally taught the Immensity
 “ of that BEING, who thro these im-
 “ mense Spaces has dispos’d such an Infi-
 “ nite of Bodys, belonging each (as we
 “ may well presume) to Systems as com-
 “ plect as our own World: Since even the
 “ smallest Spark of this bright *Galaxy* may
 “ vie with this our SUN; which shining
 “ now full out, gives us new Life, exalts
 “ our Spirits, and makes us feel DIVINI-
 “ TY more present.

“ PRODIGIOUS ORB! Bright Source
 “ of vital Heat, and Spring of Day!—
 “ Soft Flame, yet how intense, how ac-
 “ tive! How diffusive, and how vast a
 “ Substance; yet how collected thus with-
 “ in it-self, and in a glowing Mass con-
 “ fin’d to the Center of this *Planetary*
 “ World!—Mighty Being! Brightest
 “ Image, and Representative of *the Al-*
 “ *mighty!* Supreme of the Corporeal
 “ World! Unperishing in Grace, and of
 “ undecaying Youth! Fair, Beautiful,
 “ and hardly Mortal Creature! By what
 “ secret ways dost Thou receive the Sup-

Aa 3

“ plys

Part 3.

Meditation.

“ plys which maintain Thee still in such
 “ unweary’d Vigour, and un-exhausted
 “ Glory ; notwithstanding those eternal-
 “ ly emitted Streams, and that continual
 “ Expence of vital Treasures which in-
 “ lighten and invigorate the surrounding
 “ Worlds? —

“ AROUND him all the PLANETS,
 “ with this *our Earth*, single, or with At-
 “ tendants, continually move; seeking to
 “ receive the Blessing of his Light, and
 “ lively Warmth ! Towards him they
 “ seem to tend with prone descent, as to
 “ their Center ; but happily controul’d
 “ still by another Impulse, they keep their
 “ heavenly Order ; and in just Numbers,
 “ and exactest Measure, go the Eternal
 “ Rounds.

“ BUT, O Thou who art the *Author*
 “ and *Modifer* of these various Motions !
 “ O *Sovereign* and *Sole Mover*, by whose
 “ high Art the rolling Spheres are go-
 “ vern’d, and these stupendous Bodys of
 “ our World hold their unrelenting Cour-
 “ ses ! O wise Oeconomist, and power-
 “ ful Chief, whom all the Elements and
 “ Powers of Nature serve ! How hast
 “ thou animated these moving Worlds ?
 “ What Spirit or Soul infus’d ? What
 “ Biass fix’d ? Or how encompass’d them
 “ in liquid *Æther*, driving them as with
 “ the

“ the Breath of living Winds, thy active Sect. 1.
 “ and unwearied Ministers in this intri-
 “ cate and mighty Work?

“ THUS powerfully are the *Systems* held
 “ intire, and kept from fatal interfering.
 “ Thus is our *ponderous* GLOBE directed
 “ in its annual Course; daily revolving
 “ on its own Center: whilst the obse-
 “ quious MOON with double Labour,
 “ monthly surrounding this our bigger
 “ Orb, attends the Motion of her Sister-
 “ Planet, and pays in common her cir-
 “ cular Homage to the *Sun*.

“ YET is this *Mansion-GLOBE*, this
 “ *Man-Container*; of a much narrower
 “ compass even than other its Fellow-
 “ Wanderers of our System. How nar-
 “ row then must it appear, compar'd with
 “ the capacious *System* of its own *Sun*?
 “ And how narrow, or as nothing, in re-
 “ spect of those *innumerable Systems* of o-
 “ ther apparent *Suns*? Yet how immense
 “ a Body it seems, compar'd with ours
 “ of human Form, a borrow'd Remnant
 “ of its variable and oft-converted Sur-
 “ face? tho animated with a sublime Ce-
 “ lestial Spirit, by which we have Rela-
 “ tion and Tendency to *Thee* our Heaven-
 “ ly *Sire*, Center of Souls; to whom these
 “ Spirits of ours by Nature tend, as earth-
 “ ly Bodys to their proper Center.—

Part 3.

Meditation.

“ O did they tend as unerringly and constantly! — But *Thou* alone composest the Disorders of the Corporeal World, and from the restless and fighting Elements raisest that peaceful Concord, and conspiring Beauty of the ever-flourishing Creation. Even so canst thou convert these jarring Motions of Intelligent Beings, and in due time and manner cause them to find their Rest; making them contribute to the Good and Perfection of *the* UNIVERSE, thy *all-good* and *perfect Work*.” —

HERE again he broke off, looking on me as if he expected I shou'd speak; which when he found plainly I wou'd not, but continu'd still in a posture of musing Thought: Why PHILOCLES! (said he, with an Air of Wonder) What can this mean, that you shou'd suffer me thus to run on, without the least Interruption? Have you at once given over your scrupulous Philosophy, to let me range thus at pleasure thro these aerial Spaces and imaginary Regions, where my capricious Fancy or easy Faith has led me? I wou'd have you to consider better, and know, my PHILOCLES, that I had never trusted my-self with you in this *Vein* of *Enthusiasm*, had I not rely'd on you to govern it a little better.

I FIND then, said I (rouzing my-self from my musing Posture) you expect I shou'd serve you in the same capacity as that Musician, whom an antient Orator made use of at his Elbow, to strike such moving Notes as rais'd him when he was perceiv'd to sink; and calm'd him again, when his impetuous Spirit was transported in too high a Strain.

YOU imagine right, reply'd THEOCLES; and therefore I am resolv'd not to go on, till you have promis'd to pull me by the Sleeve when I grow extravagant.

Be it so, said I; You have my Promise. But how if instead of rising in my Transports, I shou'd grow flat and tiresome? What Lyre or Instrument wou'd you imploy to raise me?

THE Danger, I told him, cou'd hardly be suppos'd to lie on this hand. His *Vein* was a plentiful one; and his *Enthusiasm* in no likelihood of failing him. His Subject too, as well as his Numbers, wou'd bear him out. And with the advantage of the rural Scene around us, his number'd Prose, I thought, supply'd the room of the best Pastoral Song. For in the manner I was now wrought up, 'twas as agreeable to me to hear him, in this kind of *Passion*, invoke his *Stars* and *Elements*; as
to

Part 3.
Meditation.

to hear one of those amorous *Shepherds* complaining to his *Flock*, and making the Woods and Rocks resound the Name of *Her* whom he ador'd.—Begin therefore (continu'd I, still pressing him) Begin anew, and lead me boldly thro your *Elements*. Wherever there is danger, be it on either hand, I promise to give you warning, when I perceive it.

LET us begin then, said he, with this our *Element* of EARTH, which yonder we see cultivated with such Care by the early Swains now working in the Plain below.—“ Unhappy restless *Men*, who
“ first disdain'd these peaceful Labours,
“ gentle rural Tasks, perform'd with such
“ Delight ! What *Pride* or what *Ambition*
“ bred this Scorn ? Hence all those fatal
“ Evils of your Race. Enormous *Luxu-*
“ *ry*, despising homely Fare, ranges thro
“ Seas and Lands, rifles the Globe ; and
“ Men ingenious to their Misery, work
“ out for themselves the means of heavier
“ Labours, anxious Cares, and Sorrow.
“ Not satisfy'd to turn and manure for
“ their Use the wholesom and beneficial
“ Mould of this their EARTH, they
“ dig yet deeper, and seeking out imagi-
“ nary Wealth, they search its very En-
“ trails.

“ HERE,

" HERE, led by Curiosity, we find
 " *Minerals* of different Natures, which
 " by their Simplicity discover no less of
 " the Divine Art, than the most com-
 " pounded of Nature's Works. Some are
 " found capable of surprizing Changes;
 " others as durable, and hard to be de-
 " stroy'd or chang'd by Fire, or utmost
 " Art. So various are the Subjects of
 " our Contemplation, that even the Study
 " of these inglorious Parts of Nature, in
 " the nether World, is able it-self alone
 " to yield large Matter and Employment
 " for the busiest Spirits of Men, who in
 " the Labour of these Experiments can
 " willingly consume their Lives.—But
 " the noisom poisonous Steams which
 " the *Earth* breathes from these dark Ca-
 " verns, where she conceals her Trea-
 " sures, suffer not prying Mortals to live
 " long in this Search.

" How comfortable is it to those who
 " come out hence alive, to breathe a pu-
 " rer AIR! to see the rejoicing Light of
 " Day! and tread the fertile Ground!
 " How gladly they contemplate the Sur-
 " face of the Earth, their Habitation,
 " heated and enliven'd by the *Sun*, and
 " temper'd by the fresh AIR of fanning
 " Breezes! These exercise the resty Plants,
 " and scour the unactive Globe. And
 " when

Part 3.

Meditation.

“ when the *Sun* draws hence thick cloud-
 “ ded Steams and Vapours, ’tis only to di-
 “ gest and exalt the unwholesom Particles,
 “ and commit ’em to the sprightly *AIR*;
 “ which soon imparting its quick and vi-
 “ tal Spirit, renders ’em again with im-
 “ provement to the Earth, in gentle
 “ Breathings, or in rich Dews and fruit-
 “ ful Showers. The same *AIR* moving
 “ about the mighty Mass, enters its Pores,
 “ impregnating the Whole : And both the
 “ *Sun* and *AIR* conspiring, so animate
 “ this *Mother-Earth*, that tho ever breed-
 “ ing, her Vigour is as great, her Beauty
 “ as fresh, and her Looks as charming, as
 “ if She newly came out of the Forming
 “ Hands of her Creator.

“ How beautiful is the *WATER* a-
 “ mong the inferiour Earthly Works !
 “ Heavy, Liquid, and Transparent : with-
 “ out the springing Vigour and expansive
 “ Force of *Air* ; but not without Activi-
 “ ty. Stubborn and un-yielding, when
 “ compress’d ; but placidly avoiding Force,
 “ and bending every way with ready Flu-
 “ ency ! Insinuating, it dissolves the lum-
 “ pish Earth, frees the intangled Bodys,
 “ procures their Intercourse, and summons
 “ to the Field the keen Terrestrial Parti-
 “ cles ; whose happy Strifes soon ending
 “ in strict Union, produce the various
 “ Forms which we behold. How vast
 “ are

" are the Abysses of the *Sea*, where this Sect. 1.
 " soft Element is stor'd; and whence the
 " Sun and Winds extracting, raise it in-
 " to Clouds! These soon converted in-
 " to Rain, water the thirsty Ground,
 " and supply a-fresh the Springs and Ri-
 " vers; the Comfort of the neighbouring
 " Plains, and sweet Refreshment of all
 " Animals.

" BUT whither shall we trace the
 " Sources of the LIGHT? or in what
 " Ocean comprehend the luminous Mat-
 " ter so wide diffus'd thro the immense
 " Spaces which it fills? What Seats shall
 " we assign to that fierce Element of FIRE,
 " too active to be confin'd within the
 " Compass of the *Sun*, and not excluded
 " even the Bowels of the heavy *Earth*?
 " The *Air* it-self submits to it, and serves
 " as its inferiour Instrument. Even this
 " our *Sun*, with all those numerous *Suns*,
 " the glittering Host of Heaven, seem to
 " receive from hence the vast Supplys
 " which keep them ever in their splendid
 " State. The *invisible ethereal Substance*,
 " penetrating both liquid and solid Bodys,
 " is diffus'd throughout the Universe.
 " It cherishes the cold dull Massy *Globe*,
 " and warms it to its Center. It forms
 " the Minerals; gives Life and Growth
 " to Vegetables; kindles a soft, invisible,
 " and vital *Flame* in the Breasts of living
 " Creatures;

Part 3.

Meditation.

“ Creatures; frames, animates, and nurses
 “ all the various Forms; sparing, as well
 “ as employing for their Use, those *salphu-*
 “ *rous* and *combustible* Matters of which
 “ they are compos’d. Benign and gentle
 “ amidst all, it still maintains this happy
 “ Peace and Concord, according to its
 “ stated and peculiar Laws. But these
 “ once broken, the acquitted *Being* takes
 “ its Course unrul’d. It runs impetuous
 “ thro the fatal Breach, and breaking into
 “ visible and fierce *Flames*, passes trium-
 “ phant o’er the yielding Forms, convert-
 “ ing all into it-self, and dissolving now
 “ those Systems, which it-self before had
 “ form’d. ’Tis thus” —


HERE THEOCLES stopt on a sudden, when (as he imagin’d) I was putting my Hand out, to lay hold on his Sleeve.

O PHILOCLES, said he, ’tis well remember’d. I was growing too warm, I find; as well I might indeed, in this *hot* Element. And here perhaps I might have talk’d yet more mysteriously, had you been one who cou’d think otherwise than in the common way of the soft *Flames* of *Love*. You might, perhaps, have heard Wonders in this kind: “ How all things
 “ had their Being *hence*, and How their
 “ noblest

“ noblest End was to be *here* wrapt up, Sect. 1.
“ consum’d and lost.” — But in these high Flights, I might possibly have gone near to burn my Wings.

INDEED, said I, you might well expect the Fate of ICARUS, for your high-soaring. But this, indeed, was not what I fear’d. For you were got above Danger; and, with that devouring Element on your side, had master’d not only the *Sun* himself, but every thing which stood in your way. I was afraid it might, in the issue, run to what they tell us of a *universal Conflagration*; in which I knew not how it might go, possibly, with our GENIUS.

I AM glad, said he, PHILOCLES! to find this grown such a Concern with you. But you may rest secure here, if the Case you meant were that *periodical Conflagration* talk’d of by some *Philosophers*. For there the GENIUS wou’d of necessity be *all in all*: And in those Intervals of Creation, when no Form, nor Species existed any-where out of *the Divine Mind*, all then was DEITY: All was that ONE, collected thus within it-self, and subsisting (as they imagin’d) rather in a more simple and perfect manner, than when multiply’d in more ways; and becoming productive,

Part 3. ductive, it unfolded it-self in the various
 Map of *Nature*, and this *fair visible World*.

BUT for my part, said I (interrupting him) who can much better see DIVINITY *unfolded*, than in that *involv'd* and *solitary* State before Creation ; I cou'd wish you wou'd go a little further with me in the Map of *Nature* : especially if descending from your lofty Flights, you wou'd be content to pitch upon this humble Spot of EARTH ; where I cou'd better accompany you, where-e'er you led me.

BUT you, reply'd he, who wou'd confine me to this heavy *Earth*, must yet allow me the same Wings of Fancy. How else shall I fly with you, thro different Climates, from Pole to Pole, and from the Frigid to the Torrid Zone ?

O, SAID I, for this purpose I will allow you the PEGASUS of the Poets, or that wing'd Griffin which an *Italian* Poet of the Moderns gave to one of his Heroes : Yet on this condition, that you take no such extravagant Flight, as his was, to the *Moon* ; but keep closely to this Orb of *Earth*.

SINCE you will have it so, reply'd THEOCLES, let us try first on the darkest
 and

and most imperfect Parts of our Map, Sect. I.
and see how you can indure the Prospect.

“ How oblique and faintly
“ looks the Sun on yonder Climates, far
“ remov’d from him! How tedious are
“ the *Winters* there! How deep the Hor-
“ rours of the Night, and how uncom-
“ fortable even the Light of Day! The
“ freezing Winds employ their fiercest
“ Breath, yet are not spent with blowing.
“ The Sea, which elsewhere is scarce con-
“ fin’d within its Limits, lies here im-
“ mur’d in Walls of Chrystal. The Snow
“ covers the Hills, and almost fills the
“ lowest Valleys. How wide and deep
“ it lies, intumbent o’er the Plains, hiding
“ the sluggish Rivers, the Shrubs, and
“ Trees, the Dens of Beasts, and Man-
“ sions of distress’d and feeble Men! —
“ See! where they lie confin’d, hardly
“ secure against the raging Cold, or the
“ Attacks of the wild Beasts, now Mas-
“ ters of the wasted Field, and forc’d by
“ Hunger out of the naked Woods. —
“ Yet not dishearten’d (such is the Force
“ of Human Breasts) but thus provided
“ for, by Art and Prudence, the kind
“ compensating Gifts of Heaven, Men
“ and their Herds may wait for a Re-
“ lease. For at length the Sun approach-
“ ing, melts the Snow, sets longing Men
“ at liberty, and affords them Means and
“ Time to make provision against the
Vol. 2. B b “ next

Part 3.

Meditation.

“ next Return of Cold. It breaks the
 “ Icy Fetters of the Main; where vast
 “ Sea-Monsters pierce thro floating Islands,
 “ with Arms which can withstand the
 “ Chrystal Rock: whilst others, who of
 “ themselves seem great as Islands, are by
 “ their Bulk alone arm’d against all but
 “ Man; whose Superiority over Crea-
 “ tures of such stupendous Size and Force,
 “ shou’d make him mindful of his Privi-
 “ lege of Reason, and force him humbly
 “ to adore the great Composer of these
 “ wondrous Frames, and Author of his
 “ own superiour Wisdom.

“ BUT leaving these dull Climates, so
 “ little favour’d by the Sun, for those hap-
 “ pier Regions, on which he looks more
 “ kindly, making perpetual *Summer*; How
 “ great an Alteration do we find? His
 “ purer *Light* confounds weak-sighted
 “ Mortals, pierc’d by his scorching *Beams*.
 “ Scarce can they tread the glowing
 “ Ground. The Air they breathe can-
 “ not enough abate the *Fire* which burns
 “ within their panting Breasts. Their
 “ Bodys melt. O’ercome and fainting,
 “ they seek the Shade, and wait the cool
 “ Refreshments of the Night. Yet oft
 “ the *bounteous* CREATOR bestows other
 “ Refreshments. He casts a Veil of *Clouds*
 “ before ’em, and raises gentle *Gales*: fa-
 “ vour’d by which, the Men and Beasts
 “ pursue

“ pursue their Labours; and Plants re-Sect. 1.
 “ fresh’d by Dews and Showers, can glad-
 “ ly bear the warmest Sun-beams.

“ AND here the varying Scene opens
 “ to new Wonders. We see a Country
 “ rich with *Gems*, but richer with the
 “ fragrant *Spices* it affords. How gravely
 “ move the largest of *Land-Creatures* on
 “ the Banks of this fair River! How
 “ ponderous are their Arms, and vast
 “ their Strength, with Courage, and a
 “ Sense superiour to the other Beasts!
 “ Yet are they tam’d (we see) by Man-
 “ kind, and brought even to fight their
 “ Battels, rather as Allys and Confede-
 “ rates, than as Slaves.—But let us turn
 “ our Eyes towards these smaller, and
 “ more curious Objects; the numerous
 “ and devouring *Insects* on the Trees in
 “ these wide Plains. How shining, strong,
 “ and lasting are the subtile Threds spun
 “ from their artful Mouths! Who beside
 “ *The All-wise* has taught ’em to compose
 “ the beautiful soft Shells, in which re-
 “ cluse and bury’d, yet still alive, they
 “ undergo such a surprizing Change;
 “ when not destroy’d by Men, who
 “ clothe and adorn themselves with the
 “ Labours and Lives of these weak Crea-
 “ tures, and are proud of wearing such in-
 “ glorious Spoils? How sumptuously ap-
 “ parel’d, gay, and splendid, are all the va-

Part 3.

Meditation.

“ rious *Insects* which feed on the other
 “ Plants of this warm Region ! How
 “ beautiful *the Plants* themselves in all
 “ their various Growths, from the trium-
 “ phant *Palm* down to the humble *Moss* !

“ Now may we see that *happy Country*
 “ where precious *Gums* and *Balsams* flow
 “ from Trees ; and Nature yields her most
 “ delicious Fruits. How tame and tracta-
 “ ble, how patient of Labour and of
 “ Thirst, are those large Creatures ; who
 “ lifting up their lofty Heads, go led and
 “ loaden thro these dry and barren Places !
 “ Their Shape and Temper show them
 “ fram’d by Nature to submit to Man,
 “ and fitted for his Service : who from
 “ hence ought to be more sensible of his
 “ Wants, and of the Divine Bounty, thus
 “ supplying them.

“ BUT see ! not far from us, that *Fer-*
 “ *tilest* of Lands, water’d and fed by a
 “ friendly generous Stream, which, e’er
 “ it enters the Sea, divides it-self into ma-
 “ ny Branches, to dispense more equally
 “ the rich and nitrous Manure, it bestows
 “ so kindly and in due time, on the ad-
 “ jacent Plains.—Fair Image of that
 “ fruitful and exuberant Nature, who
 “ with a Flood of Bounty blesses all
 “ things, and, Parent-like, out of her ma-
 “ ny Breasts sends the nutritious Draught
 “ in

“ in various Streams to her rejoicing Off- Sect. 1.
 “ spring! — Innumerable are the dubious
 “ Forms and unknown Species which drink
 “ the slimy Current: whether they are
 “ such as leaving the scorcb’d Desarts, fa-
 “ tiate here their ardent Thirst, and pro-
 “ miscuously engendring, beget a mon-
 “ strous Race; or whether (as ’tis said)
 “ by the Sun’s genial Heat, active on the
 “ fermenting Ooze, new Forms are gene-
 “ rated, and issue from the River’s fertile
 “ Bed. — See there the noted Tyrant
 “ of the Flood, and Terrour of its Bor-
 “ ders! when suddenly displaying his hor-
 “ rid Form, the *amphibious* Ravager in-
 “ vades the Land, quitting his watry Den,
 “ and from the Deep emerging, with hi-
 “ deous rush, sweeps o’er the trembling
 “ Plain. The Natives from afar behold
 “ with wonder the enormous Bulk, sprung
 “ from so small an Egg. With Horrour
 “ they relate the Monster’s Nature, cruel
 “ and deceitful: how he with dire Hypo-
 “ crisy, and false Tears, beguiles the Sim-
 “ ple-hearted; and inspiring Tenderneß
 “ and kind Compassion, kills with pious
 “ Fraud. — Sad Emblem of that spiritual
 “ Plague, dire *Superstition*! Native of this
 “ Soil; where first * Religion grew unso-
 “ ciable, and among different Worshippers
 “ bred mutual Hatred, and Abhorrence of

* VOL. III. pag. 59, 60, &c.

Part 3.

Meditation.

“ each others Temples. The Infection
 “ spreads : and Nations now profane one
 “ to another, war fiercer, and in Religion’s
 “ Cause forget Humanity ; whilst savage
 “ Zeal, with meek and pious Semblance,
 “ works dreadful Massacrè ; and for Hea-
 “ ven’s sake (horrid Pretence !) makes
 “ desolate the Earth.——

“ HERE let us leave these Monsters
 “ (glad if we cou’d here confine ’em !)
 “ and detesting the dire prolifick Soil, fly
 “ to the vast *Desarts* of these Parts. All
 “ ghastly and hideous as they appear, they
 “ want not their peculiar Beautys. The
 “ Wildness pleases. We seem to live alone
 “ with Nature. We view her in her in-
 “ most Recesses, and contemplate her
 “ with more Delight in these original
 “ Wilds, than in the artificial Labyrinths
 “ and feign’d Wildernesses of the Palace.
 “ The Objects of the place, the scaly Ser-
 “ pents, the savage Beasts, and poisonous
 “ Insects, how terrible soever, or how
 “ contrary to human Nature, are beauteous
 “ in themselves, and fit to raise our
 “ Thoughts in Admiration of that *Divine*
 “ *Wisdom*, so far superiour to our short
 “ Views. Unable to declare the Use or
 “ Service of all things in this Universe,
 “ we are yet assur’d of the Perfection of
 “ all, and of the Justice of that *Oeconomy*,
 “ to which all things are subservient, and
 “ in

“ in respect of which, Things seemingly Sect. 1.
 “ deform’d are amiable; Disorder becomes
 “ regular; Corruption wholesom; and
 “ Poisons (such as these we have seen)
 “ prove healing and beneficial.

“ BUT behold! thro a vast Tract of
 “ Sky before us, the mighty ATLAS rears
 “ his lofty Head, cover’d with Snow, a-
 “ bove the Clouds. Beneath the *Moun-*
 “ *tain’s* foot, the rocky Country rises into
 “ Hills, a proper Basis of the ponderous
 “ Mass above: where huge embody’d
 “ Rocks lie pil’d on one another, and
 “ seem to prop the high Arch of Heaven.
 “ — See! with what trembling Steps
 “ poor Mankind tread the narrow Brink
 “ of the deep Precipices! From whence
 “ with giddy Horrour they look down,
 “ mistrusting even the Ground which bears
 “ ’em; whilst they hear the hollow Sound
 “ of Torrents underneath, and see the
 “ Ruin of the impending Rock; with fal-
 “ ling Trees which hang with their Roots
 “ upwards, and seem to draw more Ruin
 “ after ’em. Here thoughtless Men, seiz’d
 “ with the Newness of such Objects, be-
 “ come thoughtful, and willingly con-
 “ template the incessant Changes of this
 “ Earth’s Surface. They see, as in one
 “ instant, the Revolutions of past Ages,
 “ the fleeting Forms of Things, and the
 “ Decay even of this our *Globe*; whose

Part 3.

Meditation.

“ Youth and first Formation they con-
 “ sider, whilst the apparent Spoil and irre-
 “ parable Breaches of the wasted Moun-
 “ tain shew them the World it-self only
 “ as a noble Ruin, and make them think
 “ of its approaching Period.—But here
 “ mid-way the *Mountain*, a spacious Bor-
 “ der of thick Wood harbours our wea-
 “ ry’d Travellers: who now are come
 “ among the ever-green and lofty Pines,
 “ the Firs, and noble Cedars, whose
 “ towring Heads seem endless in the
 “ Sky; the rest of Trees appearing only
 “ as Shrubs beside them. And here a dif-
 “ ferent Horror seizes our shelter’d Tra-
 “ vellers, when they see the Day dimi-
 “ nish’d by the deep Shades of the vast
 “ Wood; which closing thick above,
 “ spreads Darkness and eternal Night be-
 “ low. The faint and gloomy Light
 “ looks horrid as the Shade it-self: and
 “ the profound Stillness of these Places
 “ imposes Silence upon Men, struck with
 “ the hoarse Echoings of every Sound
 “ within the spacious Caverns of the
 “ Wood, Here *Space* astonishes. *Silence*
 “ it-self seems pregnant; whilst an un-
 “ known Force works on the Mind, and
 “ dubious Objects move the wakeful Sense.
 “ *Mysterious Voices* are either heard or
 “ fancy’d: and various Forms of *Deity*
 “ seem to present themselves, and appear
 “ more manifest in these sacred Silvan
 “ Scenes;

“ Scenes; such as of old gave rise to Tem- Sect. 2.
 “ ples, and favour’d the Religion of the
 “ antient World. Even we our-selves, who
 “ in plain Characters may read DIVINI-
 “ TY from so many bright Parts of Earth,
 “ chuse rather these obscurer Places, to
 “ spell out that mysterious Being, which
 “ to our weak Eyes appears at best under
 “ a Veil of Cloud.” —

HERE he paus’d a while, and began
 to cast about his Eyes, which before seem’d
 fix’d. He look’d more calmly, with an o-
 pen Countenance and free Air; by which,
 and other Tokens, I cou’d easily find we
 were come to an end of our *Descriptions*;
 and that whether I wou’d or no, THEO-
 CLES was now resolv’d to take his leave
 of *the Sublime*: the Morning being spent,
 and the Forenoon by this time well ad-
 vanc’d.

S E C T. II.

METHINKS, said he, PHILOCLES!
 (changing to a familiar Voice) we
 had better leave these unsociable Places,
 whither our Fancy has transported us, and
 return to our-selves here again, in our
 more conversable Woods, and temperate
 Climates. Here no fierce Heats nor Colds
 annoy

Part 3. annoy us, no *Precipices* nor *Cataracts* amaze us. Nor need we here be afraid of our own Voices; whilst we hear the Notes of such a chearful Quire, and find the *Echoes* rather agreeable, and inviting us to talk.

I CONFESS, said I, those foreign *Nymphs* (if there were any belonging to those miraculous Woods) were much too awful Beautys to please me. I found our familiar Home-*Nymphs* a great deal more to my humour. Yet for all this, I cannot help being concern'd for your breaking off just when we were got half the World over, and wanted only to take AMERICA in our way home. Indeed as for EUROPE, I cou'd excuse your making any great *Tour* there, because of the little Variety it wou'd afford us. Besides that it wou'd be hard to see it in any view, without meeting still that *politick* Face of Affairs, which wou'd too much disturb us in our *Philosophical* Flights. But for the *Western* Tract, I cannot imagine why you shou'd neglect such noble Subjects as are there; unless perhaps the *Gold* and *Silver*, to which I find you such a bitter Enemy, frighted you from a Mother-Soil so full of it. If these Countrys had been as bare of those Metals as old SPARTA, we might have heard more perhaps of the PERU's and MEXICO's than of all ASIA

ASIA and AFRICA. We might have *Sect. 2.*
 had *Creatures, Plants, Woods, Mountains,*
Rivers, beyond any of those we have
 pass'd. How sorry am I to lose the noble
 AMAZON! How sorry—

HERE as I wou'd have proceeded, I
 saw so significant a Smile on THEOCLES'S
 Face, that it stopt me, out of Curiosity,
 to ask him his Thought.

NOTHING, said he; nothing but *this*
very Subject it-self.—Go on.—I see you'll
 finish it for me. The Spirit of this sort
 of *Prophecy* has seiz'd you. And PHILO-
 CLES, the cold indifferent PHILOCLES,
 is become a Pursuer of the same *Mysterious*
 BEAUTY.

'TIS true, said I, (THEOCLES!) I
 own it. Your *Genius*, the *Genius* of the
 Place, and the GREAT GENIUS have
 at last prevail'd. I shall no longer resist
 the Passion growing in me for Things of
 a *natural* kind; where neither *Art*, nor *Natural*
 the *Conceit* or *Caprice* of Man has spoil'd *Beautys*,
 their *genuine Order*, by breaking in upon
 that *primitive State*. Even the rude *Rocks*,
 the mossy *Caverns*, the irregular unwrought
Grotto's, and broken *Falls* of Waters, with
 all the horrid Graces of the *Wilderness* it-
 self, as representing NATURE more, will
 be the more engaging, and appear with a
 Magni-

Part 3. Magnificence beyond the formal Mockery of Princely Gardens. — But tell me, I intreat you, how comes it That, excepting a few *Philosophers* of your sort, the only People who are enamour'd in this way, and seek the *Woods*, the *Rivers*, or *Seashores*, are your poor vulgar *LOVERS*?

Passion of
this kind.

SAY not this, reply'd he, of *LOVERS* only. For is it not the same with *POETS*, and all those other *Students* in *NATURE*, and the *Arts* which copy after her? In short, is not this the real Case of all who are *Lovers* either of the *MUSES* or the *GRACES*?

ENTHUSIASM.

HOWEVER, said I, all those who are deep in this *Romantick* way, are look'd upon, you know, as a People either plainly out of their Wits, or over-run with *Melancholy* and * *ENTHUSIASM*. We always endeavour to recall 'em from these *solitary* Places. And I must own, that often when I have found my *Fancy* run this way, I have check'd my-self; not knowing what it was possess'd me, when I was passionately struck with *Objects* of this kind.

* See *Letter of Enthusiasm*, towards the end. See also above, p. 75. And VOL. III. p. 30, &c.

Sect. 2.

No wonder, reply'd he, if we are at a loss, when we pursue the *Shadow* for the *Substance*. For if we may trust to what our Reasoning has taught us; whatever in Nature is beautiful or charming, is only the faint Shadow of that *First Beauty*. So that every real LOVE depending on The *Mind*, and being only the *Contemplation of Beauty*, either as it really is in it-self, or as it appears imperfectly in the Objects which strike the *Sense*; how can the rational Mind rest here, or be satisfy'd with the absurd *Enjoyment* which reaches the *Sense alone*?

FROM this time forward then, said I, I shall no more have reason to fear those *Beautys* which strike a sort of *Melancholy*, like the *Places* we have nam'd, or like these *solemn Groves*. No more shall I avoid the moving *Accents of soft Musick*, or fly from the *enchanting Features* of the fairest *Human Face*.

IF you are already, reply'd he, such a *Proficient* in this new LOVE, that you are sure never to admire the *Representative-BEAUTY*, except for the sake of the *Original*; nor aim at other *Enjoyment*, than of the *rational* kind; you may then be confident. I am so; and presume accordingly, to answer for my-self. However I shou'd

Part 3. shou'd not be ill satisfy'd, if you explain'd
 your-self a little better as to this Mistake
 of mine you seem to fear. Wou'd it
 be any help to tell you, " That the Ab-
 " furdity lay in seeking *the Enjoyment*
Enjoy- " elsewhere than in the *Subject lov'd?*"
ment.

The Matter, I must confess, is still myste-
 rious.

Imagine then, good PHILO-
 CLES, if being taken with the Beauty of
 the Ocean which you see yonder at a dis-
 tance, it shou'd come into your head, to
 seek how to command it; and like some
 mighty Admiral, tide Master of the Sea;
 wou'd not the Fancy be a little absurd?

Absurd enough, in conscience. The next
 thing I shou'd do, 'tis likely, upon this
 Frenzy, wou'd be to hire some Bark, and
 go in Nuptial Ceremony, VENETIAN-
 like, to wed the *Gulf*, which I might call
 perhaps as properly *my own*.

LET who will call it theirs, reply'd
 THEOCLES, you will own *the Enjoyment*
 of this kind to be very different from that
 which shou'd naturally follow from the
 Contemplation of the Ocean's *Beauty*. The
 Bridegroom-Doge, who in his stately Bu-
 centaur floats on the Bosom of his THE-
 TIS, has less *Possession* than the poor Shep-
 herd, who from a hanging Rock, or Point
 of some high Promontory, stretch'd at his
 ease, forgets his feeding Flocks, while he
 admires *her Beauty*.—But to come nearer
 home;

home, and make the Question still more Sect. 2;
familiar. Suppose (my PHILOCLES!)
that, viewing such a Tract of Country,
as this delicious *Vale* we see beneath us,
you shou'd for *the Enjoyment* of the Pro-
spect, require the *Property* or *Possession* of
the Land.

THE *Covetous* Fancy, reply'd I, wou'd
be as absurd altogether, as that other *Am-
bitious* one.

O PHILOCLES! said he; May I bring
this yet a little nearer? And will you
follow me once more? Suppose that be-
ing charm'd, as you seem to be, with the
Beauty of these TREES, under whose shade
we rest, you shou'd long for nothing so
much as to taste some delicious *Fruit* of
theirs; and having obtain'd of Nature
some certain *Relish* by which these *Acorns*
or *Berrys* of the Wood became as palatable
as the *Figs* or *Peaches* of the Garden, you
shou'd afterwards, as oft as you revisited
these *Groves*, seek hence *the Enjoyment* of
them, by satiating your-self in these new
Delights.

THE Fancy of this kind, reply'd I,
wou'd be sordidly *luxurious*; and as ab-
surd, in my opinion, as either of the
former.

CAN

Part 3.

Enjoy-
ment.

CAN you not then, on this occasion, said he, call to mind some other *Forms* of a fair kind among us, where the Admiration of Beauty is apt to lead to as irregular a Consequence?

I FEAR'D, said I, indeed, where this wou'd end, and was apprehensive you wou'd force me at last to think of certain powerful *FORMS* in *Human Kind*, which draw after 'em a Set of eager *Desires*, *Wishes* and *Hopes*; no-way futable, I must confess, to your rational and refin'd Contemplation of *Beauty*. The Proportions of this *living Architecture*, as wonderful as they are, inspire nothing of a *studious* or *contemplative* kind. The more they are view'd, the further they are from satisfying by mere View. Let that which satisfies be ever so disproportionable an Effect, or ever so foreign to its Cause; censure it as you please, you must allow however that it's *natural*. So that you, *THEOCLES*, for ought I see, are become the *Accuser* of *NATURE*, by condemning a *natural Enjoyment*.

FAR be it from us both, said he, to condemn a *Joy* which is from *Nature*. But when we spoke of *the Enjoyment* of these Woods and Prospects, we understood by it a far different kind from that
of

of the inferiour Creatures, who rifling in Sect. 2. these places, find here their choicest Food. Yet we too live by tasteful Food; and feel those other Joys of Sense in common with them. But 'twas not here (my PHILOCLES!) that we had agreed to place our Good; nor consequently our Enjoyment. We who were rational, and had Minds, methought, shou'd place it rather in those MINDS; which were indeed abus'd, and cheated of their real Good, when drawn to seek absurdly the Enjoyment of it in the Object of Sense, and not in those Objects they might properly call *their own*: in which kind, as I remember, we comprehended all which was truly Fair, Generous, or Good.

So that BEAUTY, said I, and GOOD, Beauty with you, THEOCLES, I perceive are *and Good*. still * *one and the same*.

'TIS SO, said he. And thus are we return'd again to the Subject of our Yesterday's Morning-Conversation. Whether I have made good my Promise to you, in shewing † the true Good, I know not. But so, doubtless, I shou'd have done with good success, had I been able in my poetick Extasys, or by any other Efforts, to have

* *Supra*, p. 238, &c.

Vol. 2.

Cc

† *Supra*, p. 245.

led

Part 3. led you into some deep View of *Nature*
 and the *Sovereign GENIUS*. We then
 Beauty and Good. had prov'd the *Force of Divine BEAUTY*;
 and form'd in our-selves an *Object* capable
 and worthy of *real Enjoyment*.

O THEOCLES! said I, well do I remember now the Terms in which you engag'd me, that Morning when you bespoke my *Love* of this *mysterious Beauty*. You have indeed made good your part of the Condition, and may now claim me for a *Profelyte*. If there be any seeming Extravagance in the case, I must comfort myself the best I can, and consider that all sound *Love* and *Admiration* is * ENTHUSIASM: "The Transports of *Poets*, the "Sublime of *Orators*, the Rapture of *Musicians*, the high Strains of the *Virtuosi*;" all mere ENTHUSIASM! Even *Learning* it-self, the *Love of Arts* and *Curiosities*, the Spirit of *Travellers* and *Adventurers*; *Gallantry*, *War*, *Heroism*; All, "all ENTHUSIASM!"—'Tis enough: I am content to be this *new Enthusiast*, in a way unknown to me before.

AND I, reply'd THEOCLES, am content you shou'd call this *Love* of ours ENTHUSIASM: allowing it the Privilege of its Fellow-Passions. For is there

* VOL. I. p. 53, 54.

a fair and plausible *Enthusiasm*, a reasonable *Extasy* and *Transport* allow'd to other Subjects, such as Architecture, Painting, Musick; and shall it be exploded *here*? Are there Senses by which all those other Graces and Perfections are perceiv'd? and none by which this higher Perfection and Grace is comprehended? Is it so preposterous to bring that *Enthusiasm* hither, and transfer it from those *secondary* and *scanty* Objects, to this *Original* and *Comprehensive One*? Observe how the Case stands in all those other Subjects of Art or Science. What difficulty to be in any degree knowing! How long e'er a true *Taste* is gain'd! How many things shocking, how many offensive at first, which afterwards are known and acknowledg'd the highest *Beautys*! For 'tis not instantly we acquire the *Sense* by which these *Beautys* are discoverable. *Labour* and *Pains* are requir'd, and *Time* to cultivate a natural Genius, ever so apt or forward. But Who is there once thinks of cultivating *this* Soil, or of improving any Sense or Faculty which Nature may have given of *this* kind? And is it a wonder we shou'd be dull then, as we are, confounded, and at a loss in *these* Affairs, blind as to *this* higher Scene, *these* nobler Representations? Which way shou'd we come to understand better? which way be knowing in *these* *Beautys*? Is Study, Science, or Learning

Sect. 2.

Arts.

A Judgment, Taste.

Improvement.

Part 3. Learning necessary to understand all Beautys *else*? And for *the Sovereign BEAUTY*,
Chief is there no Skill or Science requir'd? In
Science. Painting there are *Shades* and *masterly Strokes*, which the Vulgar understand not, but find fault with: in Architecture there is *the Rustick*; in Musick *the Chromatick* kind, and skilful Mixture of *Dissonancys*: And is there nothing which answers to this, in *The WHOLE*?

Beauty. I MUST confess, said I, I have hitherto been one of those Vulgar, who cou'd never relish *the Shades, the Rustick, or the Dissonancys* you talk of. I have never dreamt of such *Master-pieces* in NATURE. 'Twas my way to censure freely on the first view. But I perceive I am now oblig'd to go far in the pursuit of *Beauty*; which lies very absconded and deep: And if so, I am well assur'd that my *Enjoyments* hitherto have been very shallow. I have dwelt, it seems, all this while upon the Surface, and enjoy'd only a kind of flight superficial Beautys; having never gone in search of *Beauty it-self*, but of what I *fancy'd* such. Like the rest of the unthinking World, I took for granted that what I lik'd was *beautiful*; and what I rejoic'd in, was my *Good*. I never scrupled loving what I fancy'd; and aiming only at the Enjoyment of what I lov'd, I never troubled my-self with examining

mining what *the Subjects* were, nor ever Sect. 2.
 hesitated about their *Choice*. ~

BEGIN then, said he, and *chuse*. See what the *Subjects* are; and which you wou'd prefer; which honour with your Admiration, Love, and Esteem. For by these again you will be honour'd in your turn. Such, PHILOCLES, as is the Worth of these Companions, such will your Worth be found. As there is Emptiness or Fulness here, so will there be in your Enjoyment. See therefore where *Fulness* is, and where *Emptiness*. See in what Subject resides *the chief Excellence*: where BEAUTY reigns: where 'tis *intire, perfect, absolute*; where *broken, imperfect, short*. View these Terrestrial Beautys, and whatever has the appearance of Excellence, and is able to attract. See that which either really is, or stands as in the room of *Fair, Beautiful, and Good*: "A Mass of Metal; a Tract of Land; a Number of Slaves; a Pile of Stones; a human Body of certain Lineaments and Proportions:" Is this the highest of the kind? Is BEAUTY founded then in *Body* only; and not in *Action, Life, or Operation*? —

HOLD! hold! said I (good THEOCLES!) you take this in too high a Key, above my reach. If you wou'd have me

Cc 3

accom-

Part 3. accompany you, pray lower this Strain a little; and talk in a more familiar way.

Beauty.

THUS THEN, said he, (smiling) Whatever Passion you may have for *other Beautys*; I know, good PHILOCLES, you are no such Admirer of *Wealth* in any kind, as to allow much Beauty to it; especially in a rude Heap, or Mass. But in Medals, Coins, Imboss-Work, Statues, and well-fabricated Pieces, of whatever sort, you can discover *Beauty*, and admire the Kind. True, said I; but not for the *Metal's* sake. 'Tis not then *the Metal*

or *Matter* which is beautiful with you.

No. But *the Art*. Certainly. *The Art* then is the *Beauty*.

Right. And *the Art* is that which beautifies. The same. So that the Beautifying, not the Beautify'd, is the really *Beautiful*. It seems so. For

that which is beautify'd, is beautiful only by the accession of something beautifying: and by the recess or withdrawing of the same, it ceases to be beautiful.

Be it. In respect of Bodys therefore, *Beauty* comes and goes. So we

see. Nor is the Body it-self any Cause either of its coming or staying. None.

So that there is no Principle of Beauty in *Body*. None at all. For Body

can no-way be the Cause of Beauty to it-self.

self. No-way. Nor govern nor re- Sect. 2.
 gulate it-self. Nor yet this. Nor
 mean nor intend it-self. Nor this nei-
 ther. Must not *That* therefore, which
 means and intends for it, regulates and
 orders it, be the Principle of Beauty to
 it? Of necessity. And what
 must that be? MIND, I suppose ;
 for what can it be else ?

HERE then, said he, is all I wou'd
 have explain'd to you before : " That *the*
 " *Beautiful, the Fair, the Comely*, were ne-
 " ver in the *Matter*, but in the *Art* and
 " *Design* ; never in *Body* it-self, but in the
 " *Form* or *Forming Power*." Does not the
 beautiful *Form* confess this, and speak the
 Beauty of *the Design*, whene'er it strikes
 you? What is it but *the Design* which
 strikes? What is it you admire but
 MIND, or the Effect of *Mind*? 'Tis *Mind*
 alone which forms. All which is void of
Mind is horrid: and Matter formless is
Deformity it-self.

OF all *Forms* then, said I, Those (ac-
 cording to your Scheme) are the most
 amiable, and in the first Order of Beauty,
 which have a power of making other
 Forms themselves : From whence me-
 thinks they may be stil'd *the Forming Forms*.
 So far I can easily concur with you, and
 gladly give the advantage to *the Human*

Part 3. *Form*, above those other Beautys of Man's Formation. The Palaces, Equipages and Estates shall never in my account be brought in competition with the original *living Forms* of Flesh and Blood. And for the other, the *dead Forms* of Nature, the Metals and Stones, however precious and dazling; I am resolv'd to resist their Splendour, and make abject Things of 'em, even in their highest Pride, when they pretend to set off Human Beauty, and are officiously brought in aid of the *Fair*.

Orders of
Beauty.

Do you not see then, reply'd THEOCLES, that you have establish'd *Three Degrees* or Orders of Beauty? As how?

First Order.

Why first, *the dead Forms*, as you properly have call'd 'em, which bear a Fashion, and are form'd, whether by Man, or Nature; but have no forming Power, no Action, or Intelligence. Right. Next,

Second Order.

and as the *second kind*, *the Forms which form*; that is, which have Intelligence, Action, and Operation. Right still.

Here therefore is double Beauty. For here is both the Form (the *Effect* of Mind) and *Mind* it-self: The first kind low and despicable in respect of this other; from whence the Dead Form receives its Lustre and Force of Beauty. For what is a mere *Body*, tho a human-one, and ever so exactly fashion'd, if *inward*

ward Form be wanting, and the *Mind* be Sect. 2.
monstrous or imperfect, as in an *Idiot* or
Savage? This too I can apprehend,
said I; but where is the *third* Order?

HAVE patience, reply'd he, and see
first whether you have discover'd the
whole Force of this *second* Beauty. How
else shou'd you understand the Force of
Love, or have the Power of Enjoyment?
Tell me, I beseech you, when first you
nam'd these *the Forming Forms*, did you
think of no other Productions of theirs be-
sides the *Dead Kinds*, such as the Palaces,
the Coins, the Brazen or the Marble Fi-
gures of Men? Or did you think of some-
thing nearer *Life*?

I COU'D easily, said I, have added,
that these *Forms* of ours had a virtue of
producing *other living Forms*, like them-
selves. But this Virtue of theirs, I thought,
was from *another Form* above them, and
cou'd not properly be call'd *their* Virtue
or Art; if in reality there was a *superiour*
Art, or something *Artist-like*, which gui-
ded their Hand, and made Tools of them
in this specious Work.

HAPPILY thought, said he! You
have prevented a Censure which I hardly
imagin'd you cou'd escape. And here you
have unawares discover'd that *third* Order
of

Part 3. of Beauty, which forms not only such as
Third we call mere Forms, but even *the Forms*
Order. *which form.* For we our-selves are nota-
 ble Architects in Matter, and can shew
 lifeless Bodys brought into Form, and
 fashion'd by our own hands: but that
 which fashions even Minds themselves,
 contains in it-self all the Beautys fashion'd
 by those Minds; and is consequently the
 Principle, Source, and Fountain of all
 Beauty.

It seems so.

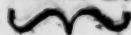
THEREFORE whatever Beauty ap-
 pears in our *second* Order of Forms, or
 whatever is deriv'd or produc'd from
 thence, all this is eminently, principally,
 and originally in this *last* Order of *Supreme*
and Sovereign Beauty.

True.

THUS Architecture, Musick, and all
 which is of human Invention, resolves it-
 self into this *last* Order.

Right, said I: and thus all the *Enthu-*
siasms of other kinds resolve themselves in-
 to ours. The fashionable Kinds borrow
 from us, and are nothing without us.
 We have undoubtedly the Honour of be-
 ing *Originals*.

NOW



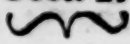
NOW therefore say again, reply'd THEOCLES; Whether are those Fa-
bricks of *Architecture, Sculpture*, and the
rest of that sort, the greatest Beautys
which Man forms; or are there greater
and better? None which I know,
reply'd I. Think, think again, said
he: and setting aside those Productions
which just now you excepted against, as
Master-pieces of *another Hand*; think What
there are which more immediately proceed
from us, and may more truly be term'd *our*
Issue. I am barren, said I, for this
time: you must be plainer yet, in helping
me to conceive. How can I help
you, reply'd he? Wou'd you have me be
conscious for you, of that which is imme-
diately *your own*, and is solely in, and
from *your-self*? You mean my *Sen-*
timents, said I. Certainly, reply'd *Beauty*
he: and together with your *Sentiments,* *moral.*
your *Resolutions, Principles, Determina-*
tions, Actions; whatsoever is handsom and
noble in the kind; whatever flows from
your good *Understanding, Sense, Knowledg*
and *Will*; whatever is ingender'd in your
Heart (good PHILOCLES!) or derives *Offspring,*
it-self from your *Parent-MIND*, which *Genera-*
unlike to other *Parents*, is never spent or
exhausted, but gains Strength and Vigour
by producing. So *You* (my Friend!) have
prov'd

Part 3. prov'd it, by many a Work; not suffering that fertile *Part* to remain idle and unactive. Hence those good Parts, which from a natural Genius you have rais'd by due Improvement. And here, as I cannot but admire the pregnant Genius, and *Parent-Beauty*, so am I satisfy'd of the *Offspring*, that it is and will be ever beautiful.

Source.

I Took the Compliment, and wish'd (I told him) the Case were really as he imagin'd, that I might justly merit his Esteem and Love. My Study therefore shou'd be to grow *beautiful*, in his way of *Beauty*; and from this time forward I wou'd do all I cou'd to propagate that lovely Race of mental Children, happily sprung from such a high Enjoyment, and from a Union with what was *Fairest* and *Best*. But 'tis you, THEOCLES, continu'd I, must help my labouring Mind, and be as it were the Midwife to those Conceptions; which else, I fear, will prove abortive.

You do well, reply'd he, to give me the Midwife's part only: For the Mind conceiving of *it-self*, can only be, as you *Pregnancy*. say, *assisted in the Birth*. Its *Pregnancy* is from its *Nature*. Nor cou'd it ever have been thus *impregnated* by any other *Mind*, than that which form'd it at the beginning; and which, as we have already prov'd,

prov'd, is Original to all *Mental*, as well as *Sect. 2.*
other Beauty. 

Do you maintain then, said I, that these *mental* Children, the Notions and Principles of *Fair*, *Just*, and *Honest*, with the rest of these *Ideas*, are *innate*?

*Innate
Ideas.*

ANATOMISTS, said he, tell us that the Eggs, which are Principles in Body, are *innate*; being form'd already in the *Fetus* before the Birth. But *When* it is, whether *before*, or *at*, or *after* the Birth, or at *What* time after, that either these, or other Principles, Organs of Sensation, or Sensations themselves, are *first* form'd in us, is a matter doubtless of curious Speculation, but of no great Importance. The Question is, whether the Principles spoken of are *from Art*, or *Nature*? If from *Nature* purely; 'tis no matter for the Time: nor wou'd I contend with you, tho you shou'd deny *Life* it-self to be *innate*, as imagining it follow'd rather than preceded the moment of Birth. But this I am certain of; that *Life*, and the *Sensations* which accompany *Life*, come when they will, are from *mere Nature*, and nothing else. Therefore if you dislike the word *Innate*, let us change it, if you will, for *INSTINCT*; and call *Instinct*, that *Instinct*. which *Nature* teaches, exclusive of *Art*, *Culture* or *Discipline*.

Content, said I.

LEAVING

Part 3.

Genera-
tion.

LEAVING then, reply'd he, those admirable Speculations to the *Virtuosi*, the *Anatomists*, and *School-Divines*; we may safely aver, with all their Consents, that the several Organs, particularly those of Generation, are form'd by *Nature*. Whether is there also from Nature, think you, any *Instinct* for the after-Use of them? Or whether must *Learning* and *Experience* imprint this Use? 'Tis imprinted, said I, enough in Conscience. The Impression, or *Instinct* is so strong in the Case, that 'twou'd be absurdity not to think it *natural*, as well in our own Species, as in other Creatures; amongst whom (as you have already taught me) not only the mere engendring of the Young, but the various and almost infinite Means and Methods of providing for them, are all foreknown. For thus much we may indeed discern in the preparatory Labours and Arts of these wild Creatures; which demonstrate their anticipating *Fancys*, *Pre-conceptions*, or *Pre-sensations*; if I may use a word you taught me * yesterday.

Preconcep-
tions.

I ALLOW your Expression, said THEOCLES, and will endeavour to show you that the same *Pre-conceptions*, of a higher de-

* Pag. 307.

gree, have place in Human Kind. Do Sect. 2.
 so, said I, I intreat you; For so far am I from finding in my-self these Pre-conceptions of *Fair* and *Beautiful*, in your sense; that methinks, till now of late, I have hardly known of any thing like them in Nature. How then, said he, wou'd you have known that *outward Fair* and *Beautiful* of Human Kind; if such an Object (a fair fleshly-one) in all its Beauty, had *for the first time* appear'd to you, by your-self, this morning, in these Groves? Or do you think perhaps you shou'd have been unmov'd, and have found no difference between *this Form* and any *other*; if first you had not been *instructed*?

I HAVE hardly any Right, reply'd I, to plead this last Opinion, after what I have own'd just before.

WELL then, said he, that I may appear to take no advantage against you; I quit the dazzling *Form*, which carries such a Force of *complicated Beauty*; and am contented to consider separately each of those *simple Beautys*, which taken all together, create this wonderful effect. For you will allow, without doubt, that in respect of *Bodys*, whatever is commonly said of the unexpressible, the unintelligible, the *I-know-not-what* of Beauty; there can lie no
 Mystery

Part 3. *Beauty of Body.* Mystery here, but what plainly belongs either to *Figure, Colour, Motion, or Sound.* Omitting therefore the *three* latter, and their dependent Charms; let us view the Charm in what is simplest of all, *mere Figure.* Nor need we go so high as Sculpture, Architecture, or the Designs of those who from this Study of Beauty have rais'd such delightful Arts. 'Tis enough if we consider the simplest of Figures; as either a round *Ball*, a *Cube*, or *Dye.* Why is even an Infant pleas'd with the first View of these Proportions? Why is the *Sphere* or *Globe*, the *Cylinder* and *Obelisk* prefer'd; and the irregular Figures, in respect of these, rejected and despis'd?

I AM ready, reply'd I, to own there is in certain *Figures* a natural * Beauty, which the Eye finds as soon as the Object is presented to it.

Beauty of Soul, Is there then, said he, a natural Beauty of *Figures*? and is there not as natural a one of ACTIONS? No sooner the *As real,* Eye opens upon *Figures*, the Ear to *Sounds*, than straight *the Beautiful* results, and *Grace* and *Harmony* are known and acknowledged. No sooner are ACTIONS *And necessarily moving.* view'd, no sooner the *human Affections* and

* Pag. 28.

Passions discern'd (and they are most of Sect. 2.
 'em as soon discern'd as felt) than straight
 an inward EYE distinguishes, and sees the
Fair and Shapely, the Amiable and Admirable,
 apart from the *Deform'd, the Foul, the* Idea Na-
Odious, or the Despicable. How is it possi-
 ble therefore not to own, "That as these
 " *Distinctions* have their Foundation in
 " *Nature, the Discernment it-self is natu-*
 " *ral, and from NATURE alone?*" tural.

IF this, I told him, were as he represented it; there cou'd never, I thought, be any Disagreement among Men concerning Actions and Behaviour: as which was *Base*, which *Worthy*; which *Handsom*, and which *Deform'd*. But now we found perpetual Variance among Mankind; whose Differences were chiefly founded on this Disagreement in Opinion; "The one *af-*
 " *firming, the other denying* that this, or
 " that, was *fit or decent*."

EVEN by this then, reply'd he, it appears there is Fitness and Decency in Actions; since *the Fit and Decent* is in this The Fit and Decent Controversy ever pre-suppos'd: And whilst Men are at odds about the Subjects, the Thing it-self is universally agreed. For neither is there Agreement in Judgments about other *Beautys*. 'Tis controverted "Which is the finest *Pile*, the loveliest *Shape or Face*:" But without controversy,

Part 3. 'tis allow'd "There is a **BEAUTY** of each kind." This no-one goes about to teach: nor is it learnt by any; but confess'd by All. All own the *Standard, Rule, and Measure*: But in applying it to Things, Disorder arises, Ignorance prevails, Interest and Passion breed Disturbance. Nor can it otherwise happen in the Affairs of Life, whilst that which interestes and engages Men as *Good*, is thought different from that which they admire and praise as *Honest*.—But with us (**PHILOCLEES!**) 'tis better settled: since for our parts, we have already decreed "That * *Beauty* and " *Good* are still the same."

Standard
own'd.

Confirma-
tion.

I REMEMBER, said I, what you forc'd me to acknowledg more than once before. And now (good **THEOCLES!**) that I am become so willing a Disciple, I want not so much to be convinc'd, methinks, as to be confirm'd and strengthen'd. And I hope this last Work may prove your easiest Task.

Not unless you help in it *your-self*, reply'd **THEOCLES**: For this is necessary, as well as becoming. It had been indeed shameful for you to have yielded without making good Resistance. To help one's-

* Pag. 238, 245, 299.

self to be convinc'd, is to prevent Reason, Sect. 2.
and bespeak Error and Delusion. But upon fair Conviction, to give our heart up to the evident side, and reinforce the Impression, this is to help Reason heartily. And thus we may be said honestly to persuade our-selves. Shew me then how I may best persuade my-self.

HAVE Courage, said he, PHILOCLES! (raising his Voice) Be not offended that I say, Have Courage! 'Tis COWARDICE alone betrays us. For whence can false Shame be, except from Cowardice? To be asham'd of what one is sure can never be shameful, must needs be from the want of Resolution. We seek the Right and Wrong in things; we examine what is Honourable, what Shameful: and having at last determin'd, we dare not stand to our own Judgment, and are asham'd to own there is really a Shameful and an Honourable. "Hear me (says one who pretends to value PHILOCLES, and be valu'd by him) There can be no such thing as real Valuableness or Worth; nothing in it self estimable or amiable, odious or shameful. All is OPINION: 'Tis Opinion which makes Beauty, and unmakes it. The Graceful or Ungraceful in things, the Decorum and its Contrary, the Amiable and Unamiable, Vice, Virtue, Honour, Shame, all this is founded

Measure of
Virtue and
Vices

Part 3.

“ in *Opinion* only. *OPINION* is the
 “ *Law and Measure*. Nor has *Opinion* any
 “ Rule besides mere *CHANCE*; which
 “ varies it, as *Custom* varies; and makes
 “ now this, now that, to be thought wor-
 “ thy, according to the Reign of *Fashion*,
 “ and the ascendent Power of *Educa-*
 “ *tion*.”

Falshood
of this.

What shall we say to such-
 a-one? How represent to him his Absur-
 dity and Extravagance? Will he desist the
 sooner? Or shall we ask *what Shame*,
 of one who acknowledges no *Shame-*
ful? Yet he derides, and cries *Ridi-*
culous!

By what Right? what Ti-
 tle? For thus, if I were *PHILOCLEES*,
 wou'd I defend my-self. “ Am I ridicu-
 “ lous? As how? *What* is *Ridiculous*?
 “ *Every-thing*? or *Nothing*? ”

Ri-
diculous indeed! But something
 then, something there is *Ridiculous*: and
 the Notion, it seems, is right, “ of a
 “ *Shameful* and a *Ridiculous* in things.”

Shame.

How then shall we apply the Notion?
 For this being wrong apply'd, cannot it-
 self but be ridiculous. Or will he who
 cries *SHAME*, refuse to acknowledg *any*
 in his turn? Does he not blush, nor seem
 discountenanc'd on any occasion? If he
 does, the Case is very distinct from that
 of mere Grief or Fear. The Disorder
 he feels is from a Sense of what is shame-
 ful and odious in it-self, not of what is
 hurtful or dangerous in its Consequences.

For

For the greatest Danger in the world can never breed Shame: nor can the *Opinion* of all the World compel us to it, where *our own Opinion* is not a Party. We may be afraid of appearing impudent, and may therefore feign a Modesty. But we can never really blush for any thing beside what we think truly *Shameful*, and what we shou'd still blush for, were we ever so secure as to our Interest, and out of the reach of all Inconvenience which cou'd happen to us from the thing we were ashamed of.

Thus, continu'd he, shou'd I be able, by Anticipation, to defend my-self; and looking narrowly into Mens Lives, and that which influenc'd 'em on all occasions, I shou'd have Testimony enough to make me say within my-self, "Let who will be my Adversary in this Opinion, I shall find him some way or other prepossess'd with that of which he wou'd endeavour to dispossess me." Has he Gratitude or Resentment, Pride or Shame? Which ever way it be, he acknowledges a Sense of *Just and Unjust, Worthy and Mean*. If he be Grateful, or expects Gratitude, I ask "Why? and on What account?" If he be angry, if he indulges Revenge, I ask "How? and in what Case? Reveng'd of *What?* of a Stone, or Mad-man?" Who is so mad? "But

Dd 3

"for

Part 3. "For What? For a Chance hurt? an
 "Accident against Thought, or Inten-
 "tion?" *Anger, an Ac-
 knowledge-
 ment of
 Just and
 Unjust.* Who is so Unjust?
 Therefore there is *Just and Unjust*; and
 belonging to it a *natural Presumption or
 Anticipation*, on which the RESENT-
 MENT or ANGER is founded. For
 what else shou'd make the wickedest of
 Mankind often prefer the Interest of their
 Revenge to all other Interests, and even to
 Life it-self, except only a *Sense of Wrong*,
 natural to all Men, and a *Desire to prose-
 cute that Wrong* at any rate? Not for their
 own sakes, since they sacrifice their very
 Being to it; but out of hatred to the ima-
 gin'd Wrong, and from a certain Love of
 JUSTICE, which even in *unjust Men* is
 by this Example shewn to be beyond the
 Love of LIFE it-self.

Pride,

THUS as to PRIDE, I ask, "Why
 "proud? Why conceited? and of What?"
 "Does any-one who has Pride think mean-
 "ly or indifferently of himself?" No:
 but honourably. And how this, if
 there be no real Honour or Dignity pre-
 suppos'd? For Self-valuation supposes Self-
 Worth; and in a Person conscious of real
 Worth, is either no Pride, or a just and
 noble one. In the same manner, Self-
 contempt supposes a Self-meanness or Defec-
 tiveness; and may be either a just Mode-
 sty, or unjust Humility. But this is cer-
 tain,

*an Ac-
 knowledg-
 ment of
 Worth and
 Baseness.*

tain, that whoever is proud, must be proud Sect. 2
of something. And we know that Men of
thorow Pride will be proud even in the
meanest Circumstances, and when there is
no visible Subject for them to be proud of.
But they descry a Merit in themselves,
which others cannot: And 'tis this Merit
they admire. No matter whether It be
really in them, as they imagine: It is a
Worth still, an Honour, or Merit which
they admire, and wou'd do, wherever they
saw it, in any Subject besides. For then it
is, then only, that they are humbled,
“When they see in a more eminent degree
“in Others, What they respect and admire
“so much in Themselves.”——And thus
as long as I find Men either Angry or Re-
vengeful, Proud or Asham'd, I am safe:
For they conceive an Honourable and Dis-
honourable, a Foul and Fair, as well as I.
No matter where they place it, or how they
are mistaken in it: This hinders not my
being satisfy'd “That the Thing is, and is
“universally acknowledg'd; That it is of
“Nature's Impression, naturally conceiv'd,
“and by no Art or Counter-Nature to be
“eradicated or destroy'd.”

AND NOW, what say you, PHILO-
CLES (continu'd he) to this Defence I
have been making for you? 'Tis ground-
ded, as you see, on the Supposition of
D d 4 your

Part 3. your being deeply ingag'd in this philosophical Cause. But perhaps you have yet many Difficultys to get over, e'er you can so far take part with *Beauty*, as to make this to be your *Good*.

Good.

I HAVE no difficulty so great, said I, as not to be easily remov'd. My Inclinations lead me strongly this way; for I am ready enough to yield there is no real *Good* beside the *Enjoyment of Beauty*. And I am as ready, reply'd THEOCLES, to yield There is no real *Enjoyment* of *Beauty* beside what is *Good*. Excellent! But upon reflection, I fear I am little beholden to you for your Concession.

*Mental
Enjoyment.*

As how? Because shou'd I offer to contend for any *Enjoyment* of *Beauty* out of your *Mental Way*, you wou'd, I doubt, call such *Enjoyment* of mine *absurd*, as you did once before. Undoubtedly I shou'd. For what is it shou'd enjoy, or be capable of *Enjoyment*, except *MIND*? or shall we say, *Body enjoys*? By the help of *Sense*, perhaps; not otherwise.

Body.

Is *BEAUTY*, then, the *Object of Sense*? Say How? Which way? For otherwise the help of *Sense* is nothing in the Case: And if *Body* be of it-self incapable, and *Sense* no help to it, to apprehend or enjoy *Beauty*, there remains only the *MIND* which is capable either to apprehend or to *enjoy*.

TRUE,

True, said I, but show me, then, *Why Beauty may not be the Object of the Sense?* Shew me first, I intreat you, *Why, Where, or in What* you fancy It may be so? Is it not *Beauty* which first excites the Sense, and feeds it afterwards in the Passion we call *Love*? Say in the same manner, *That it is Beauty* first excites the Sense, and feeds it afterwards in the Passion we call *Hunger*. — You will not say it. The Thought, I perceive, displeases you. As great as the Pleasure is of good Eating, you disdain to apply the Notion of *Beauty* to the good Dishes which create it. You wou'd hardly have applauded the preposterous Fancy of some luxurious ROMANS of old, who cou'd relish a Fricassee the better for hearing it was compos'd of Birds which wore a beautiful Feather, or had sung deliciously. Instead of being incited by such a historical Account of Meats, you wou'd be apt, I believe, to have less Appetite, the more you search'd their Origin, and descended into the *Kitchen-Science*, to learn the several Forms and Changes they had undergone, e'er they were serv'd at this elegant voluptuous Table. But tho the *Kitchen-Forms* be ever so disgraceful, you will allow that the *Materials* of the Kitchen, such, for instance, as the *Garden* furnishes, are really fair and beautiful

Part 3. beautiful in their kind. Nor will you de-
Sense. ny Beauty to the wild *Field*, or to these
Flowers which grow around us, on this
verdant Couch. And yet, as lovely as
are these Forms of Nature, the shining
Grass, or silver'd *Moss*, the flowry *Thyme*,
wild *Rose*, or *Honey-suckle*; 'tis not their
BEAUTY allures the neighbouring Herds,
delights the brouzing Fawn, or Kid, and
spreads the Joy we see amidst the feeding
Flocks: 'Tis not the *Form* rejoices; but
that which is beneath the Form: 'tis *Sa-*
voiriness attracts, *Hunger* impels; and
Thirst better allay'd by the clear Brook
than the thick Puddle, makes the *Fair*
NYMPH to be prefer'd, whose Form is
otherwise slighted. For never can the
Form be of real force where it is uncon-
templated, unjudg'd of, unexamind, and
stands only as the accidental Note or To-
ken of what appeases provok'd *Sense*, and
satisfies the brutish Part. Are you per-
suaded of this, good PHILOCLES? or
rather than not give Brutes the advantage
of *Enjoyment*, will you allow them also a
Mind and rational Part?

Not so, I told him.

IF BRUTES therefore, said he, be in-
capable of knowing and enjoying Beauty,
as being *Brutes*, and having *SENSE* only
(the brutish part) for their own share; it
follows, " That neither can MAN by
" the

" the same *Sense* or brutish Part, conceive Sect. 2.
 " or enjoy *Beauty*: But all the *Beauty* and ~~~~~
 " Good he enjoys, is in a nobler way, and
 " by the help of what is noblest, his
 " MIND and REASON." Here lies his *Reason*,
Dignity and highest *Interest*: Here his *Ca-*
capacity toward Good and Happiness. His
Ability or *Incompetency*, his *Power* of En-
 joyment, or his *Impotence*, is founded in
 This alone. As This is *sound*, *fair*, *noble*,
worthy; so are its *Subjects*, *Acts*, and *Em-*
ployments. For as the riotous MIND,
 captive to *Sense*, can never enter in com-
 petition, or contend for *Beauty* with the
 virtuous MIND of Reason's Culture; so *Compari-*
 neither can the *Objects* which allure the *son of Ob-*
 former, compare with those which at- *jects*,
 tract and charm the latter. And when *and En-*
 each gratifies it-self in the Enjoyment and *joyments*,
 Possession of its Object; how evidently
 fairer are the Acts which join the latter
 Pair, and give a Soul the Enjoyment of
 what is *generous* and *good*? This at least,
 PHILOCLES, you will surely allow,
 That when you place a Joy elsewhere
 than in the Mind, The Enjoyment it-self
 will be no beautiful Subject, nor of any
 graceful or agreeable Appearance. But
 when you think how *Friendship* is enjoy'd,
 how *Honour*, *Gratitude*, *Candour*, *Benig-*
nity, and all internal *Beauty*; how all
 the *social Pleasures*, *Society* it-self, and all
 which constitutes the *Worth* and *Happi-*
ness

Part 3.

ness of Mankind; you will here surely allow Beauty in the *Act*, and think it worthy to be view'd, and pass'd in review often by the glad Mind, happily conscious of the generous Part, and of its own Advancement and Growth in Beauty.

Recapitulation.

THUS PHILOCLES (continu'd he, after a short pause) thus have I presum'd to treat of Beauty before so great a Judge, and such a skilful Admirer as your-self. For taking rise from Nature's Beauty, which transported me, I gladly ventur'd further in the Chase; and have accompany'd you in search of Beauty, as it relates to us, and makes our highest Good, in its sincere and natural Enjoyment. And if we have not idly spent our hours, nor rang'd in vain thro' these deserted Regions; it shou'd appear from our strict Search, that there is nothing so divine as BEAUTY: which belonging not to Body, nor having any Principle or Existence except in MIND and REASON, is alone discover'd and acquir'd by this diviner Part, when it inspects *It-self*, the only Object worthy of it-self. For whate'er is void of Mind, is *Void* and *Darkness* to the Mind's EYE. This languishes and grows dim, whene'er detain'd on foreign Subjects; but thrives and attains its natural Vigour, when

when employ'd in Contemplation of what Sect. 2.
 is like It-self. 'Tis thus the *improving*
 MIND, slightly surveying other Objects,
 and passing over Bodys, and the common
 Forms (where only a Shadow of Beauty
 rests) ambitiously presses onward to Its
 Source, and views the *Original* of Form
 and Order in that which is Intelligent.
 And thus, O PHILOCLES! may we im-
 prove and become Artists in the kind; ^{Knowledge}
 learning "To know *Our-selves*, and what ^{of Our-}
 "That is, which by improving, we may ^{selves.}
 "be sure to advance our Worth, and real
 "Self-Interest." For neither is this ^{Interest.}
*Know-*ledg acquir'd by Contemplation of Bodys,
 or the outward Forms, the View of Pa-
 geantrys, the Study of Estates and Ho-
 nours: nor is He to be esteem'd that
 self-improving Artist, who makes a For- ^{Ability.}
 tune out of these; but He (*He only*) is
 the *Wise* and *Able* Man, who with a slight
 regard to these Things, applies himself
 to cultivate another Soil, builds in a dif-
 ferent Matter from that of Stone or Mar-
 ble; and having righter Models in his
 Eye, becomes in truth The *Architect* of
 his own *Life* and *Fortune*: by laying within
 himself the lasting and sure Foundations
 of *Order*, *Peace* and *Concord*.——But now
 'tis time to think of returning home.
 The Morning is far spent. Come! Let
 us away, and leave these uncommon Sub-
 jects;

Part 3. jects; till we retire again to these remote and unfrequented Places.

AT THESE words THEOCLES mending his pace, and going down the Hill, left me at a good distance; till he heard me calling earnestly after him. Having join'd him once again, I begg'd he wou'd stay a little longer; or if he were resolv'd so soon to leave both the Woods, and that Philosophy which he confin'd to 'em; that he wou'd let me however part with 'em more gradually, and leave the best Impression on me he cou'd, against my next Return. For as much convinc'd as I was, and as great a Convert to his Doctrine, my Danger still, I own'd to him, was very great: and I foresaw that when the Charm of these Places, and his Company was ceas'd, I shou'd be apt to relapse, and weakly yield to that too powerful Charm, the World. Tell me, continu'd I, how is it possible to hold out against it, and withstand the general Opinion of Mankind, who have so different a Notion of that which we call Good? Say truth now, THEOCLES, can any thing be more odd, or dissonant from the common Voice of the World, than what we have determin'd in this matter?

WHOM

WHOM shall we follow then? reply'd he. Whose Judgment or Opinion shall we take, concerning What is Good, What contrary? If All, or any part of Mankind are consonant with themselves, and can agree in this; I am content to leave Philosophy, and follow them: If otherwise; Why shou'd we not adhere to what we have chosen? — Let us then, in another View, consider how this Matter stands.

S E C T. III.

WE then walk'd gently homewards (it being almost Noon) and he continu'd his Discourse.

ONE Man, said he, affects the *Hero*; Manners of Men. esteems it the highest Advantage of Life, to have seen War, and been in Action in the Field. Another laughs at this Humour; counts it all Extravagance and Folly; prizes his own *Wit* and *Prudence*; and wou'd take it for a Disgrace to be thought adventurous. One Person is assiduous and indefatigable in advancing himself to the Character of a *Man of Business*. Contrary Pursuits. Another on the contrary thinks this impertinent; values not Fame, or a Character in the World; and by his goodwill

Part 3. will wou'd always be in a *Debauch*, and never live out of the *Stews* or *Taverns*; where he enjoys, as he thinks, his highest Good. One values *Wealth*, as a means only to indulge his *Palat*, and to eat *finely*. Another loaths this, and affects *Popularity*, and a *Name*. One admires *Musick* and *Paintings*, *Cabinet-Curiositys*, and in-door *Ornaments*: Another admires *Gardens*, *Architecture*, and the *Pomp* of *Buildings*. Another, who has no *Gusto* of either sort, believes all those they call *VIRTUOSI* to be half-distracted. One looks upon all *Expence* to be *Madness*; and thinks only *Wealth* it-self to be Good. One *games*, another *dresses*, and studies an *Equipage*; another is full of *Heraldry*, *Points of Honour*, a *Family*, and a *Blood*. One recommends *Gallantry* and *Intrigue*; Another ordinary *Good-Fellowship*; Another *Buffoonery*, *Satyr*, and the *common Wit*; Another *Sports*, and the *Country*; Another a *Court*; Another *Travelling*, and the sight of *foreign Parts*; Another *Poetry*, and the *fashionable Learning*.— All these go different ways. All censure one another, and are despicable in one another's eyes. By fits too they are as despicable in *their own*, and as often out of conceit with themselves, as their *Humour* changes, and their *Passion* turns from one thing to another.— What is it then I shou'd be concern'd for?

Whose

Mutual
Censure.

Disagree-
ment with
one ano-
ther;

And with
Them-
selves.

Whose Censure do I fear? Or by whom, Sect. 3.
after all, shall I be guided?

IF I ask, "Are RICHES good, when *Riches,*
"only heap'd up, and un-employ'd?"
One answers, "They are." The rest de-
ny. "How is it then they are to be
"employ'd in order to be good?" All

disagree. All tell me different things.

"Since therefore RICHES are not, of
"themselves, good (as most of you de-
"clare;) And since there is no Agree-
"ment among you *which way* they become
"good; why may not I hold it for my
"Opinion, that they are neither good *in*
"themselves, nor *directly* any Cause or
"Means of Good?"

IF there be those who wholly despise *Fame and*
FAME; And if among those who cover *Honour,*
it, he who desires it for one thing, despises
it for another; he who seeks it with some
Men, despises it with others: Why may
not I say, "That neither do I know how
"any *Fame* can be call'd a Good?"

IF of those who covet PLEASURE, *Pleasure,*
they who admire it in *one* kind, are supe-
rior to it in *another*; Why may not I
say, "That neither do I know *which* of
"these Pleasures, or how *Pleasure* it-self,
"can be call'd Good?"

Part 3.

Life.

IF among those who covet LIFE ever so earnestly, that Life which to *One* is eligible and amiable, is to *Another* despicable and vile; Why may not I say, "That neither do I know how *Life* it-self can, "of it-self, be thought a *Good*?"

Inslave-
ment.

IN the mean time, This I know certainly; "That the necessary Consequence of esteeming these things highly, is to be a *Slave*, and consequently miserable."——But perhaps (*PHILOCLE*!) you are not yet enough acquainted with this odd kind of Reasoning.

LIBER-
TY.Goods of
Fortune.

MORE, said I, than I believe you can easily imagine. I perceiv'd the goodly Lady, your celebrated Beauty, was about to appear a-new: and I easily knew again that fair Face of LIBERTY, which I had seen but once in the * Picture you drew yesterday of that Moral Dame. I can assure you, I think of her as highly as possible: and find that without her Help, to raise one above these seemingly essential Goods, and make one more easy and indifferent towards *Life*, and towards a *Fortune*; 'twill be the hardest thing in the world to enjoy *either*. Sollicitude, Cares,

* *Supra*, p. 252. And VOL. III. p. 201, 307, &c.

and Anxiety, will be multiply'd: and in Sect. 3. this unhappy Dependency, 'tis necessary to make court, and be not a little servile. To flatter the Great, to bear Insults, to stoop, and fawn, and abjectly resign one's Sense and Manhood; all this must courageously be endur'd, and carry'd off, with as free an Air, and good Countenance as possible, by one who studies Greatness of this sort, who knows the general way of Courts, and how to fix unsteddy Fortune. I need not mention the Envyings, the Mistrusts, and Jealousys——

No truly, said he (interrupting me) neither need you. But finding you so sensible, as I do, of this unhappy State, and of its inward Sores (whatever may be its outward Looks) How is it possible but you must find the Happiness of that other contrary State? Can you not call to mind what we resolv'd concerning *Nature*? Can any thing be more desirable than to follow her? Or is it not by this Freedom from our Passions and low Interests, that we are reconcil'd to the goodly *Order* of the Universe; that we harmonize with *Nature*; and live in Friendship both with GOD and Man?

LET us compare, continu'd he, the *Goods of* Advantages of each State, and set their *the Mind.*

Part 3.
Comparison.

Goods one against another : On one side, those which we found were *uncertainly* so ; and depended both on Fortune, Age, Circumstances, and Humour : On the other side, these which being *certain* themselves, are founded on the Contempt of those others so uncertain. Is manly *Liberty*, *Generosity*, *Magnanimity*, not a Good ? May we not esteem as Happiness, that *Self-Enjoyment* which arises from a Consistency of Life and Manners, a Harmony of Affections, a Freedom from the Reproach of Shame or Guilt, and a Consciousness of Worth and Merit with all Mankind, our Society, Country, and Friends : all which is founded in Virtue only ? A *Mind* subordinate to Reason, a *Temper* humaniz'd, and fitted to all natural Affection ; an Exercise of *Friendship* uninterrupted ; a thorow *Candour*, *Benignity*, and *Good Nature* ; with constant *Security*, *Tranquillity*, *Equanimity* (if I may use such *Philosophical Terms*) are not these ever, and at all Seasons *Good* ? Is it of *these* one can at any time nauseate and grow weary ? Are there any particular Ages, Seasons, Places, Circumstances, which must accompany *these*, to make 'em agreeable ? Are *these* variable and inconstant ? Do *these*, by being ardently belov'd, or sought, occasion any Disturbance or Misery ? Can *these* be at any time over-valu'd ? Or,
to

to say more yet, can these be ever taken Sect. 3.
 from us, or can we ever be hinder'd in
 the Enjoyment of 'em, unless by our-
 selves? How can we better praise the
 Goodness of *Providence*, than in this,
 "That it has plac'd our Happiness and
 "Good in things *We* can bestow upon our-
 "selves?"

IF this be so, said I, I see no reason we
 have to accuse *Providence* on any account.
 But Men, I fear, will hardly be brought to
 this good Temper, while their Fancy is
 so strong, as it naturally is, towards those
 other movable *Goods*. And in short, if
 we may depend on what is said commonly,
 "All *Good* is merely as we fancy it. 'Tis
 "Conceit which makes it. All is OPI-
 "NION and *Fancy* only."

Opinion
 All.

WHEREFORE then, said he, do we
 act at any time? Why chuse, or why pre-
 fer one thing to another? You will
 tell me, I suppose, 'tis because we fancy it,
 or fancy *Good* in it. Are we there-
 fore to follow every present Fancy, Opi-
 nion, or Imagination of Good? If so, then
 we must follow that at one time, which we
 decline at another; approve at one time,
 what we disapprove at another; and be at
 perpetual Variance with our-selves. But
 if we are not to follow all Fancy or Opi-

Part 3. *Opinion.* nion alike; If it be allow'd, "That of
 "Fancys, some are *true*, some *false*;" then
 we are to *examine* every Fancy; and there
 is some *Rule* or other, by which to *judg*,
 and *determine*. 'Twas the Fancy of one
 Man to set fire to a beautiful Temple, in
 order to obtain immortal Memory or
 Fame. 'Twas the Fancy of another Man
 to conquer the World, for the same Rea-
 son, or what was very like it. If this
 were really the Man's *Good*; Why do we
 wonder at him? If the Fancy were *wrong*;
 say plainly in What it was so; or Why the
 Subject was not *Good* to him, as he fan-
 cy'd? Either therefore, "That is every
 "Man's *GOOD* which he *fancies*, and
 "because he *fancies* it, and is *not* content
 "without it;" Or otherwise, "There is
 "That in which the *Nature* of Man is
 "satisfy'd; and which alone must be his
 "GOOD." If That in which the *Nature*
 of Man is satisfy'd, and can rest contented,
 be alone his *GOOD*; then he is a Fool
 who follows that with Earnestness, as his
Good, which a Man can be without, and
 yet be satisfy'd and contented. In the same
 manner is he a Fool who flies that earnestly
 as his *ILL*, which a Man may endure, and
 yet be easy and contented. Now a Man
 may possibly not have burnt a Temple (as
 EROSTRATUS) and yet may be con-
 tented. Or tho he may not have con-
 quer'd

quer'd the World (as ALEXANDER) Sect. 3.
 yet he may be easy and *contented*; as he
 may still without any of those Advantages
 of *Power, Riches, or Renown*; if his FAN-
 CY hinders not. In short, we shall find,
 "That without any one of those which
 "are commonly call'd *Goods*, a Man may
 "be *contented*:" As, on the contrary,
 "He may possess them all, and still be
 "discontented, and not a jot the happier." *Opinion*
 If so; it follows, "That Happiness is *All, in*
 "from *within*, not from *without*." *what*
A sense.
 good FANCY is the Main. And thus,
 you see, I agree with you, "That * OPI-
 "NION is all in all."——But what is
 this, PHILOCLES, which has seiz'd you?
 You seem of a sudden grown deeply
 thoughtful.

To tell you truth, said I, I was confi-
 dering What wou'd become of me, if, af-
 ter all, I shou'd, by your means, turn
Philosopher. The Change, truly,
 wou'd be somewhat extraordinary, re-
 ply'd THEOCLES. But be not con-
 cern'd. The Danger is not so great. And
 Experience shews us every day, That for
 talking or writing *Philosophy*, People are
 not at all the nearer being PHILOSOP-
 HERS.

* VOL. I, pag. 307, 320, 324, &c. VOL. III. p.
 196, 199, &c.

Part 22

BUT, said I, the very *Nome* is a kind of Reproach. The word *Idler* stood formerly as the Opposite to *Philosopher*; but now-a-days it means nothing more commonly than the *PHILOSOPHER* himself.

Philoso-
phy.

YET, in effect (reply'd he) what else is it we all do in general, than *philosophize*? If *PHILOSOPHY* be, as we take it, the Study of *Happiness*; must not Every-one, in some manner or other, either skilfully or unskilfully *philosophize*? Is not every Deliberation concerning our main Interest, every Correction of our Taste, every Choice and Preference in Life to be reckon'd of *this kind*? For "If *Happiness* be not allow'd to be from *Self*, and "from *within*; then Either it is from *outward Things* alone, or from *Self* and *outward Things* together." If from *outward Things* alone; shew it us, in fact, "That "all Men are happy in proportion to "these; and that no-one who possesses "them is ever miserable by his own fault."

But this, it seems, hardly any-one will pretend to evince: All own the contrary.

Therefore "If *Happiness* be "partly from *Self*, partly from *outward Things*; then Each must be consider'd, "and a certain Value set on the Concerns
" of

"of an *inward* kind, and which depend Sect. 3.
 "on *Self* alone." If so; and that I con-
 sider "How, and in *What* these are to be
 "prefer'd; When and on what occasion
 "they are in season, or out of season;
 "When properly to take place, when to
 "yield:" What's this, after all, but to *phi-*
losophize? Yet even this, still, is e-
 nough to put one out of the ordinary way
 of thinking, and give one an unhappy turn
 for Business, and the World. Right!
 For this also is to be consider'd, and well
 weigh'd. And therefore *This*, still, is PHI-
 LOSOPHY; "To inquire Where, and in
 "what respect one may be most a *Loser*;
 "Which are the greatest *Gains*, the most
 "profitable *Exchanges*;" since every thing
 in this World goes by *Exchange*. No-
 thing is had for Nothing. *Favour* requires
Courtship: *Interest* is made by Sollicita-
 tion: *Honours* are acquir'd with Hazard;
Riches with Pains; *Learning* and *Accom-*
plishments by Study and Application. *Se-*
curity, *Rest*, *Indolence* are to be had at
 other Prices. They may be thought, per-
 haps, to come easy. For "What Hard-
 "ship is there? Where is the Harm?"
 'Tis only to abate of *Fame* and *Fortune*.
 'Tis only to wave the *Point* of *Honour*,
 and share somewhat less of *Interest*. If
 this be easy; all is well. Some *Patience*,
 you see, is necessary in the case. *Privacy*
 must

Part 3. must be endur'd ; even *Obscurity* and *Contempt*. — Such are the Conditions : And thus Every-thing has its CONDITION. *Power* and *Preferments* are to be had at one rate ; *Pleasures* at another ; LIBERTY and HONESTY at another. A good MIND must be paid for, as other things.

Philosophy.

But we had best beware lest, perhaps, we pay *too dear* for It. Let us be assur'd we have a good Bargain. Come on then. — Let us account. — “ What is a “ MIND worth ? What *Allowance* may “ one handsomly make for it ? or What “ may one well afford it for ? ” — If I part with It, or abate of It, 'tis not for *Nothing*. Some value I must needs set upon *my Liberty*, some upon *my inward Character*. Something there is in what we call WORTH ; something in *Sincerity*, and a sound HEART. *Orderly Affections*, *generous Thoughts*, and a commanding REASON, are fair Possessions, not slightly to be given up. I am to consider first, “ What “ may be *their Equivalent* ? Whether I “ shall find my Account in letting these “ *inward Concerns* run as they please ; or “ Whether I shall not be better secur'd “ against Fortune by adjusting matters “ *at home*, rather than by making Interest *abroad*, and acquiring first one “ great Friend, then another, to add still “ more and more to my *Estate* or *Quality* ? ”

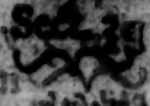
“lity?” For Where am I to take up? Sect. 3.
 Begin; and set *the Bounds*. Let me hear
 positively “How far I am to go, and
 “Why no further?” What is a *moderate*
Fortune, a *Competency*, and those other *De-*
grees commonly talk’d of? Where is my
Anger to stop? or how High may I suf-
 fer it to rise? How far may I ingage in
Love? How far give way to *Ambition*?
 How far to other *Appetites*? Or am I to
 let all loose? Are *the Passions* to take
 their swing; and no Application to be
 given to ’em, but all to *the outward Things*
 they aim at? Or if any Application be
 requisite; say plainly, “How much to
 “one, and how much to *the other*?”
 How far are the *Appetites* to be minded,
 and how far *outward Things*? Give us
 the Measure and Rule. See Whether this
 be not to *philosophize*? and Whether wil-
 lingly or unwillingly, knowingly or un-
 knowingly, directly or indirectly, Every-
 one does not as much? “Where, then,
 “is *the Difference*? Which Manner is *the*
 “best?” Here lies the Question. This
 is what I wou’d have you weigh and ex-
 amine. “But the Examination (say
 “you) is troublesom; and I had better
 “be without it.” *Who* tells you thus?
 “Your REASON, you say, whose Force,
 “of necessity, you must yield to.”
 Tell me therefore, have you fitly culti-
 vated

THE MORALISTS,

Part 2. *Philosophy.* varied that REASON of yours, polish'd it, bestow'd the necessary Pains on it, and exercis'd it on this Subject? Or is it like to determine full as well when un-exercis'd, as when thorowly exercis'd, or ever so expert? Consider, pray, in *Mathematics*; Whose is the better REASON of the two, and fitter to be rely'd on? The Practiser's? or his who is unpractis'd? Whose in the way of *War*, of *Policy*, or *Civil Affairs*? Whose in *Merchandize*, *Law*, *Physick*?—And in MORALITY and LIFE, I ask still, *Whose*? May he not, perhaps, be allow'd the best Judg of *Living*, who *studies* LIFE, and endeavours to form it by some *Rule*? Or is he indeed to be esteem'd most knowing in the matter, who *slightly* examines it, and who *accidentally* and *unknowingly* *philosophizes*?

THUS, PHILOCLEES (said he, concluding his Discourse) Thus is PHILOSOPHY establish'd. For Every-one, of necessity, must reason concerning his own Happiness; "What his *Good* is, and what his *Ill*." The Question is only, "Who reasons best?" For even He who rejects this *reasoning* or *deliberating* Part, does it from a *certain Reason*, and from a Persuasion "That this is *best*."

BY



BY this time we found our-selves in
sensibly got home. Our Philosophy ended,
and we return'd to the common Affairs of
Life.

to expect? Consider, pray, in Mathe-
matics, Whole is the better Reason of
the two, and fitter to be rely'd on? The
Practitioner, or his who is unpractis'd?
Whole in the way of War, of Policy, or
Civil Affairs? Whole in Merchandize,
Law, Physics?—And in MORALITY
and LIFE, I ask still, Whole? May he
not perhaps be allow'd the best Judge of
Laws, who studies LIFE, and endeavours
to form it by some Rule? Or is he in-
deed to be esteem'd most knowing in the
matter, who slightly examines it, and
who does not, and unwisely philoso-

The End of the Second Volume.

